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# The Outlook of Missions

Volume XIII

Number 9

September, 1921



A GROUP OF OUR NEW MISSIONARIES FOR JAPAN AND CHINA



CONFERENCE OF THE BOARD OF FOREIGN MISSIONS, JULY 7 TO 10, 1921  
On the Campus of the Theological Seminary, Lancaster, Pa.



CORNER STONE LAYING OF MIDDLE SCHOOL BUILDING, NORTH JAPAN COLLEGE, SENDAI, JAPAN, JUNE 21, 1921

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# The Outlook of Missions

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# The Quiet Hour



And it shall come to pass that before they call, I will answer.

—Isaiah 65: 24

“What are men better than sheep or goats,  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer,  
Both for themselves, and those who call them  
friend?”

For so the whole round earth is every way  
Bound by gold chains about the feet of God.”

—ALFRED TENNYSON.

Light may be wasted, its beams be displayed  
so as to be of no use to the man who would  
read or work. Hence it is not enough to be  
luminous, but so to use our luminousness as to  
be of use to other people.

—JOSEPH PARKER.

It is self that keeps us from service, self  
which breaks the golden rule by which Christ  
bade us live. Self is the first weight that we  
must cut off and lay aside, to which we must  
say as the knight said unto those who came  
to tempt him from his errand: “Stand aside;  
I run for my lord the king!”

—MARGARET SLATTERY.

“Let your speech be the index to your life.  
Never criticise or retard the influence of any-  
one who is absent. Never hurt the feelings of  
anyone who is present. This does not mean  
condoning wrong; it means treating another  
man as you want him to treat you when in the  
same circumstances.”

Infinite Wisdom and Infinite Love,  
Praying for me to the Father above,  
Asking for me what Thou knowest is best—  
Surely my heart in this knowledge can rest—  
Teach me to pray, that Thy will, so begun,  
May in my life and my spirit be done.  
Here is my confidence, here can I rest:  
Thou alone knowest and askest the best.

—ANNIE JOHNSON FLINT.

One secret act of self-denial, one sacrifice of  
inclination to duty, is worth all the mere good  
thoughts, warm feelings, passionate prayers, in  
which idle people indulge themselves.

—J. H. NEWMAN.

There is only one cure for a sick world; it is  
justice. There is only one civilization that will  
last forever: it is the civilization in which  
people are friendly.

—JAMES I. VANCE.

Lord, I have given my life to Thee,  
And every day and hour is Thine;  
What Thou appointest let them be;  
Thy will is better, Lord, than mine!

—A. WARNER.

“Impressions made in early years are abid-  
ing. Bible verses memorized then are never  
forgotten. It is the best time to implant those  
truths that make wise unto salvation, to give  
the child a personal acquaintance with our  
Saviour Himself. Home piety counts. It is  
the foundation and promise of the larger relig-  
ion of the church.”

“Not once, twice or thrice, but daily and  
hourly we need a renewing of the Spirit, and  
just as often as we bring our empty vessels  
to the wells of salvation shall we be refilled,  
and go on our way rejoicing.”

—J. STUART HOLDEN.

“The Bible nowhere teaches that wealth is  
sinful. Our Lord summoned only one man  
that we know of to surrender his wealth; it  
was a special test in that case. Wealth among  
the Jews was a token of God’s favor. It is  
the natural reward of industry and thrift and  
right living. The thing to beware of is its de-  
ceitfulness, its tendency to become your mas-  
ter and your god to the forsaking of God.”

God keep us through the common days,  
The level stretches white with dust,  
When thought is tired, and hands upraise  
Their burdens feebly, since they must.  
In days of slowly fretting care  
Then most we need the strength of prayer.  
—MARGARET E. SANGSTER.

## THE PRAYER

DEAR LORD, make me a missionary and send me on the way to tell men the story of Thy  
love. I may not cross the seas, though gladly I will go if Thou dost bid me; but I can  
proclaim the glad tidings to those about me. Let me bear witness, dear Lord, that so  
some soul may find Thee as I point the way. Amen.

—FLOYD W. TOMPKINS.

# THE OUTLOOK OF MISSIONS

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## THE CHRISTIAN SUBSTITUTE FOR FORCE

**S**PIRITUAL forces form the foundation upon which our institutions rest. Great social structures, like the family, church and state are sustained by the power of faith, loyalty, justice and love.

It is not only the kingdom of heaven that is "within" men, but also the empires of earth. When loyalty to the Czar died out of the hearts of the Russian people, Nicholas found himself a helpless man in the midst of his vast estates and former armies. Napoleon could conquer Europe after he got an army of soldiers, willing to die, if need be, for France and the emperor; but Napoleon did not get the "grand army" by the might of his fists. He won them by championing their cause, by dazzling their imaginations, and winning their hearts.

Physical force alone is inadequate to preserve our institutions. Its use is unnecessary and usually harmful. Once men believed that Christian faith could only be preserved in the last resort by violence. The dungeon, rack and stake were used to protect the faith and preserve the church. Today in America the church still survives and flourishes without reliance on force. There probably was never an age when Christian belief was so wide-spread and vital. Likewise the family has survived, held together by affection, although we no longer force unwilling women into the marriage bond, and the rod is little used on the child. When will the state be wise enough to disarm its most dangerous foes by treating them with justice and love, without the threat of armaments?

Altruism is as ancient in the history

of even prehuman life as selfishness. Kropotkin has shown in his "Mutual Aid" that the popular misconception of the doctrine of the survival of the fittest is far from scientific. It does not mean the survival of the most selfish or most brutal or even the strongest physically. God is not always on the side of the heaviest battalions. We have learned to train men to courses of conduct within limited areas controlled by altruistic motives.

Parents give themselves for their children; patriots die for their country. Tradition, history, literature, monuments, public ceremonies and celebrations glorify the deed, praise the heroism, and perpetuate the motive. A similar all-pervasive education enjoining the practice of universal brotherhood, calling out in us and trusting in others a code of unselfish honor in all personal and international relations would produce a Christian universalism as reliable as the basis of social institutions as is nationalistic patriotism; and as far above it, as modern patriotism is above the tribal clannishness of ancient Scotland or Israel.

We believe there is ample basis in history, as well as in the science of life, for belief in the sufficiency of the higher forces—justice, sympathy, kindness, love and faith—to provide for all that we value in our present social order. When the American Union was formed, the states "in order to provide for the common defense and to promote the general welfare" disarmed against each other. Succeeding generations, trained to recognize common obligations throughout the Union and to trust the processes of



justice, have found these far more effective in making life, person and property secure than the armed peace of the medieval barons or the individual preparedness of the western frontier. Women and children who form the great bulk of human society are, from the point of view of physical force for its protection, quite helpless. Yet women and children are quite safe in any society, where the appeal of their winsomeness and need is sufficient to beget in the hearts of men respect, chivalry, or pity. It is only in war time, when force is invoked for their ostensible protection, that women and children suffer wholesale violence, when the force fails, as it did in Belgium and in France.

We should equip ourselves as a nation to deal with the problems of international relations, not by the use or threat of force, but by the agencies of helpfulness and good-will. We ought to have a Secretary of Peace in the cabinet to direct such work as the sanitation of Havana, Vera Cruz and Panama, the Panama Canal, and helping less favored countries like Haiti with their finances and elections. Under him should be a force of workers as effective as the army, but as inoffensive to the pride and liberties of other peoples as the Red Cross. They should be engineers, financial experts, administrators, teachers, missionaries, editors, physicians, nurses and statesmen. He should have direction of the Red Cross. The American consuls and diplomats should report to him all cases of need in other nations and all other conditions that threaten the internal peace and welfare of less favored nations or which might involve us in conflict with other peoples. The Secretary of Peace would then use the forces at his disposal in a way to help the needy peoples without any such suspicion of aggression or evil designs against their rights, territory, or sovereignty on our part, as the presence of soldiers excites.

While waiting for such provision in our government for the use of good-will as an agent of national self-protection and neighborly helpfulness, we must rely on the voluntary work of men of good-will among us. We must call for the services

of the missionary and educator. If a mere handful of our choicest young men and women, compared to the number a war would call for, would not wait for the call of a limited and militant patriotism in case of war, but would volunteer at the call of Christ in response to the deep needs of such countries as Mexico and Japan, it would do more than an army to make us secure from danger; and if our people at home were willing to support these volunteers with a tithe of what they would give in case of war, and if in addition they would treat the inhabitants of these countries with Christian courtesy and impartial good-will, the danger of war with these countries would disappear forever.

We do not expect the immediate application of the law of love to solve all difficulties or to have no failures. Jesus refused the sword and met evil with truth and love. And we are reminded that Jesus lost His life; that love and truth were not sufficient to protect Him. But He saved His cause by losing His life. On the other hand we must not forget that a large part of those who attempt to defend property, life, or country, by armed force also suffer the same fate. It is a curious mental twist that leads so many to assume that a person or nation that is armed and defends itself is always safe; while a person or nation that follows Jesus' method is sure to be injured or destroyed. Both assumptions are historically false. Not all wars of defense are successful. Witness the fate of Egypt, Greece, Judea, Poland, the Boer republics, Belgium, Serbia! But the Early Christians, the seventeenth century Quakers in England, and Penn among the American Indians, won without fighting and suffered less than most peoples who take the sword. We do not claim that reliance on spiritual forces would always and infallibly succeed. But we do believe that after a *century* of such a trial, as the forces of force, hate and national selfishness have had, it would not have failed in 1914 as they failed after having formed the basis of international relations for *millenniums*.

We draw out from others largely what we give them. War produces hate, and



hate produces war. Good-will educes a response of good-will. In 1871 Germany imposed an enormous indemnity on prostrate France and took Alsace-Lorraine from her. It refreshed an ancient enmity, made Germany and France armed camps for a generation and ended in the deluge of blood in 1914. Now France is demanding exorbitant reparations from prostrate Germany and seizing territory. She must henceforth squander the earnings of her peasants on an army to guard against German revenge. The only way to end this entail of hate and fear is by active good-will; by the healing grace of mercy and the ministry of reconciliation. A part of the people of the United States

have entrusted the Society of Friends with the distribution of their gifts of mercy to the underfed children of Germany, Austria and Poland. The work is making the name "America" a talisman with which to conjure up in the hearts of the coming generation of German feelings of friendship rather than of hate. Recently one of the workers came upon a group of German children holding United States flags. Recognizing him, they waved the flags, shouting "Uncle Sam is our uncle, too!" They will cherish no desire for revenge against America, for in their case we have effectively overcome evil with good.

FRIENDS' PEACE COMMITTEE.

### MILITARISM IN JAPAN

#### Opposition is Developing Against a Policy Which is a Menace to Empire Itself

BY PROF. ISO ABE

SINCE the former Emperor of Germany warned the world against the "yellow peril" Japan has been looked upon as a menace to the world, not only by many inconsiderate people, but also by intelligent people in America and Europe. Japan is indeed in an awkward position.

She is against every hand and every hand is against her. Japan resents the charge of being a warlike nation and has been using every means to show that her apparent aggressiveness arises only from the imperative need of self-defense. But such resentment and such efforts will be quite



MEMORIES OF THE CONFERENCE WITH MISSIONARIES AT LANCASTER, PA.

futile until she emancipates herself from the power of militarism. Japan's recent aggressions in China and Siberia only confirm the suspicions entertained by many Americans. Japan is in fact now under the rule of militarists. It is a menace not only to America, but especially to Japan herself.

Although Japanese militarism is deep-rooted, due to more than seven hundred years of feudal history, its recent recrudescence after thirty years of decay is due to her victorious wars with China and Russia. Patriotism has unfortunately come to be identified with militarism and is systematically taught in the schools. Japanese believe that their land would rank today as a third-class Power with Belgium or Switzerland but for her army and navy.

#### ARMAMENTS RETARD PROGRESS

Japan has, nevertheless, suffered much in recent years from the dominance of militarism. The heavy burdens of armaments have seriously retarded her development in industry, commerce and education. No nation is spending so large a share of its budget for naval increase as Japan. Militarism is a curse to any nation, but it is especially so to Japan. It blights her life in every direction and is particularly disastrous in her national and international politics. It has distorted constitutional development, interfered with the freedom of speech, assembly and organization, and is creating serious problems for the rising industrial life of the nation. The Korean problem is due to militarism. Bureaucracy and militarism are intimate co-laborers—each supports the other. Both oppose the extension of the suffrage, knowing that that would bring an end to both. Even the political parties are well-nigh crushed by the joint power of bureaucracy and militarism.

Marshal Yamagata, the senior "Elder Statesman," is the personification of militarism. His autocratic, irresponsible power in politics is due to the many important posts held by his followers and underlings, both in the Administration and in the parties. Both bow obediently to his will. He makes and unmakes Cabinets. He appoints and dismisses

Premiers and Ministers. And he is a convinced militarist. Militarism is in fact, hanging like a millstone around the nation's neck—a danger to Japan and a menace to the world.

We are not, however, without hope. The people begin to see. They are beginning to set themselves against the curse and the dangers of militarism. The people as a whole strongly desire to keep peace with other nations, especially with America. The people have in fact been much more deeply influenced by England and America than by any nation of Europe. English is the most widely taught and popular language in Japan. With very few exceptions, English is exclusively taught in the 724 institutions of high school grade for boys and girls.

Japanese acceptance of America's influence is also remarkably visible in the national interest in baseball and tennis. These have become national sports, particularly baseball. So great is the interest that the entire expenses of American college teams touring in Japan are defrayed from gate receipts. This shows that there is something in the Japanese spirit akin to that of America. Japan is, in fact, the America of the Orient. Teuton influence is fast declining, while that of America is rapidly growing. Japan and America are the only two nations where baseball is the national sport, reported daily in the popular press.

The influence also of Christianity in Japan is a powerful check to the danger of war between America and Japan. Though the number of Christians is not large—some 200,000—Christianity's beneficent power is already felt in every sphere of Japanese life. In every field of activity Christians occupy important posts. Christians always stand for the cause of universal brotherhood. The majority of the Christian churches are related directly or indirectly to the American and British churches.

#### DEMOCRACY THE GREAT HOPE

But the most powerful foe of militarism in Japan is the democratic movement, now becoming a mighty power. The European war has given great stimulus to progressives and to the intelligent classes





DAILY VACATION BIBLE SCHOOL, ST. PETER'S CHURCH, LANCASTER, PA.

generally. Though they dare not fight militarism directly, they know that the growth of democracy spells the downfall of militarism. The laboring classes also begin to see how militarism holds them in bondage. They, too, are demanding universal suffrage; for this, they believe, will overthrow both bureaucracy and militarism. Mr. Ozaki is today the leader of the movement for reduction of armaments and for universal suffrage. Great popular meetings are held wherever he goes.

According to the Christian doctrine of universal brotherhood, all nations of the world ought to love and respect each other on equal terms, but elder brothers have an added responsibility to set a good example. I know what Japan is doing in China, and Siberia, and Korea, but if you remember that militarism is the cause of our troubles in international politics you surely will not blame Japan as a whole. The progressive element is fighting bravely for democracy and believes in the downfall of militarism and bureaucracy in the near future.

At present we are surrounded by misunderstandings, rumors, and vicious suspicions. Some are fanning a small fire into blazing fury. We must be very cautious. Falsehood often repeated is liable to be accepted as true. I pray that both nations, America and Japan, may

never be deceived by these rumors and misunderstandings.

### Missionary Sunday

1. Missionary Sunday,  
What means it to you I pray,  
This missionary Sunday  
From any other day?
2. Just a Sunday when all the money  
That into the Treasury goes,  
Is taken away from our own work  
For the missionary cause?
3. Or does it mean an opportunity  
For special giving and prayer,  
For the spreading of Christ's Gospel  
To make known His love and care?
4. He gave His life most gladly,  
That we through Him might live;  
How much of our time and money  
Are we willing and ready to give?
5. He prayed all night to the Father  
That we through Him might be saved;  
How oft do we pray that others  
This same salvation may have?
6. He asks not the length of our praying,  
Nor how much we give of our wealth;  
But how much of His time are we wasting,  
And what are we keeping for self?
7. Have we ever prayed with a fervor  
That brought, as it were, sweat of blood?  
Have we denied ourselves ever one comfort  
To help speed the work of God?
8. Oh, let us pray often for missions,  
Let us give to the trying test,  
And make missionary Sunday  
Of all our Sundays the best.



### Mission Exercise

(This Exercise has been found very interesting and we publish it for the benefit of Leaders of Mission Bands and Primary Sunday Schools):

1. GIRL (Bible)  
When I grow up a lady  
I know what I will be,  
A missionary woman  
Away across the sea.  
I'll go and teach the people  
And from the Bible read,  
And tell them of the Saviour  
And how His love they need.
2. BOY (Bible)  
When I grow up a man  
I know what I will be,  
A missionary preacher  
Away across the sea.  
I'll teach folks from the Bible  
And of the Saviour's love,  
And how each joy and blessing  
Is sent from heaven above.
3. GIRL (Books)  
When I grow up a lady  
I know what I will be,  
A missionary teacher  
Away across the sea.  
I'll teach all the dear children  
To read and write and spell,  
And every day the story  
Of Christ's love I will tell.
4. BOY (Grip)  
When I grow up a man  
I know what I will be,  
A missionary doctor  
Away across the sea.  
I'll heal the folks' diseases  
And help the blind to see,  
And tell them it is Jesus  
Who's helping them and me.
5. GIRL (Nurse's cap and apron)  
When I grow up a lady  
I know what I will be,  
A missionary nurse  
Away across the sea.  
I'll help in operations  
And rub away folks' pain,  
And tell them only Jesus  
Can make them whole again.
6. BOY (Corn)  
When I grow up a man  
I know what I will be,  
A missionary farmer  
Away across the sea.  
I'll make a study of the soil,  
The seasons and the grain,  
Then teach the people it is God  
Who gives the sun and rain.
7. GIRL (Work bag)  
When I grow up a lady  
I know what I will be,  
A domestic science teacher  
Away across the sea.  
And as I teach the people  
To clean and cook and sew,  
I'll never think my work is done  
Until God's love they know.
8. BOY (Batteries)  
When I grow up a man  
I know what I will be,  
An electric engineer  
Away across the sea.  
I'll harness electricity  
To bring forth heat and light,  
And always give to God the praise  
For His great power and might.
9. GIRL (Picture)  
When I grow up a lady  
I know what I will be,  
A kindergarten teacher  
Away across the sea.  
And, oh! the little children,  
I'll teach them how to pray  
And how to live for Jesus  
And serve Him day by day.
10. BOY (Bible and Quarterly)  
When I grow up a man  
I know what I will be,  
A Sunday School evangelist  
Away across the sea.  
I'll teach Christ through the Sunday schools  
The very best I can.  
I think there is no greater work  
For any Christian man.
11. GIRL (Music)  
When I grow up a lady  
I know what I will be,  
A mission music teacher  
Away across the sea.  
I'll teach the folks to sing and play  
Sweet melodies of praise,  
And in loud songs of gratitude  
Their happy voices raise.

ALL

When we are men and women  
We know what we will be,  
Missionary workers away across the sea;  
And if you will support us  
With your money and your prayer,  
We'll give our lives for Jesus  
That all His love may share.

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

## "Building the Church"

This is the subject of the Home Mission Day Service for November 13. It is proposed to make a great deal out of this service on this special day. Congregations and Sunday Schools are urged to set aside this day for the consideration of the work of Home Missions.

The title of the Service is peculiarly appropriate at this time. There are so many Mission Churches in course of erection, and others which are contemplating to build in the near future, that, for the time being, the work of Home Missions has assumed a large building operation. Within a month since the Annual Meeting of the Board, the Church-building Department has invested almost \$100,000 in Mission Churches.

The title is also appropriate because the service this year is to be a memorial to the late Superintendent Rev. A. C. Whitmer, who was the founder of the Church-building Fund plan in the Reformed Church. The offering is to be in the form of a Memorial Fund of \$25,000, to be a memorial for Superintendent Whitmer and to be applied in the building of churches. A number of congregations should raise a \$500 Church-building Fund in connection with this special service and in memory of the long and useful labors of Brother Whitmer.

One hundred Church-building Funds in one year! Read that again. That is at the rate of two Funds a week, or \$1,000 a week. It took the entire Church twenty years to raise the first one hundred Funds. This fact will enable you to appreciate the rate of progress which is now being made in the securing of these Funds.

The conference with the Missionaries at the summer conferences proved very valuable and stimulating to the Missionaries who availed themselves of the privilege of

attending the same. The varied types of work in which our Missionaries are engaged were disclosed. At one conference, attended by fifteen Missionaries, there were practically that many types of church work represented. Each has his peculiar problem. One faces the task of building a new church. Another has a large foreign constituency. Another must meet the social demands of the community. Still another must provide a comprehensive program of Religious Education. Another has a suburban problem. Still another a down-town church condition, and another a rural situation. It is evident that a uniform method of work would not be feasible. Each man must meet his conditions in his own peculiar way and try to solve the same. Standardization of method in Missionsary work is practicable only to a limited degree.

## D. V. B. S.

Very successful Daily Vacation Bible Schools have been conducted in many of our Missions. A few pictures of the schools are presented in this issue of the OUTLOOK OF MISSIONS. This is a phase of religious education which is becoming very popular. "Religious Education is the



STAFF OF TEACHERS, ROCHESTER, N. Y.



effort to impart a knowledge of the ideals and teachings of Jesus Christ and to develop such loyalty to them as will induce the individual to maintain a conscious fellowship with God and to practice Christian helpfulness." Professor Athearn says, "We are fast losing the study virtues of our Puritan ancestors, and we are growing up a generation of people who have no moral basis of citizenship. Sixty millions of our one hundred million citizens have no connection with any church. There are 15,000,000 children in this country who receive no religious guidance whatever. There are 35,000,000 over ten years of age outside the membership of any church. There are 10,000 small towns west of the Mississippi River in which Christian preaching is rarely, or never heard. New sciences, new psychology, new sociology, new wealth, new forms of amusement are all factors in the decreasing interest in religious training. We are fast drifting into a cultured paganism. Unless the Church takes immediate steps to stem the present tide of indifference, luxury and commercial greed, this country will soon cease to be a Christian nation—if, indeed, a country in which three out of four of its citizens are without active church relations can be said to be a Christian nation now."

### Being a Home Missionary

MANY persons lack a sense of appreciation of the work which a Home Missionary does in extending the Church and in building up the Kingdom of God. There is a sort of a halo around a Foreign Missionary which is not as a rule bestowed upon the Home Missionary, and yet the Home Missionary is deserving of every token of appreciation and esteem which can be bestowed upon a man of God. In many respects the Home Missionary does not differ from the pastor of an established and self-supporting congregation, except that he has his salary supplemented by the Board of Home Missions and is required to make periodical reports to the Board of Home Missions, and is expected to consult and confer with it on every important move in the work of the Mission. And yet, the Home Missionary is different from the regular pastor. He is a pioneer. This is a decided advantage. He is not fettered by tradition. He does not build on another's foundation. He blazes a new trail through the wilderness. He is an adventurer for God. He must, therefore, be a man of vision and of venture, a man of faith and force. He must contend with small things. Usually his salary is small enough. When the Mission which he



DAILY VACATION BIBLE SCHOOL  
Dewey Avenue Reformed Church, Rochester, N. Y.



serves is able to pay more salary, it is expected that the Board will decrease its amount accordingly.

The Missionary never has large audiences to address. He does not have the inspiration which a big congregation furnishes to a preacher, wherein lies one of the great sacrifices which the Home Missionary makes. The best along the line of pulpit oratory is not drawn forth by the small numbers to whom he speaks, wherein also lies another strong temptation. Facing constantly a Prayer Meeting crowd, the Missionary is tempted to make only Prayer Meeting preparation. Prolonged continuance after this fashion produces mental deterioration which results in an under-nourished congregation. The Missionary must be a full-orbed, all-round man. A pastor of a well-established and highly organized congregation can devolve responsibility of leadership on others, but in a Mission there is a dearth of material. There is no trained membership as yet, or at any rate it is only in the making. Consequently, the Missionary must be literally "all things to all men."

Sometimes the small nucleus of membership which he has gathered around himself takes advantage of him and makes of him an errand boy and a pack horse. One of his principal duties is to train his people to do the work which needs to be done. The secret of leadership is to get other people to do what ought to be done and to do as little yourself as you must. Frequently, too, the Missionary ministers to a floating population, and after years of labor he has scarcely anything to show for. But let him not despair. He is ministering to the "pilgrims of the night" and his ministry is not in vain. Let him also feel that he has the whole Church back of him, that there are many hearts beating in sympathy with his work and many hands lifted in holy prayer in his behalf. Let him also realize that he is one in the great procession of Christ's true heralds and that he belongs to the goodly company headed by Jesus and the Apostles and Paul, and the preachers of every age. He goes forth sowing precious seed and some day he will come rejoicing, bringing his sheaves with him.

### Our Hats Off to the Negroes Who Have Made Good

The 67,245 Negroes who have engaged in professions, among whom are:

500 authors, 578 dentists, 1,279 actors, 59 architects, 123 chemists, 237 civil and mining engineers, 2,000 lawyers, judges, justices, 4,000 physicians and surgeons, 2,500 trained nurses.

The 1,000 Negro inventors who have been granted patents.

The 22,440 Negroes in the employ of the United States Government.

The Negro landowners whose combined holdings would equal Ireland in area.

The race which owns 500,000 homes and 64 banks and publishes 398 newspapers.

The 500,000 Negroes who served in the American Army and Navy during the recent war.

The 5,000 men of the two Negro regiments which were cited for bravery.

The 200 Negroes of "Old New York's Fifteenth," each of whom received the Croix de Guerre.

The Negro patriots whose subscriptions to the United War Work Drive totaled \$2,000,000.

The most religious of all Americans, eighty per cent. of whose wealth is in church property—the Negro.

—*From the World Outlook.*

### The Evolution of the City

THE composition of the American city is the result of the three processes by which it has secured its people; rural emigration, alien immigration and the increase due to births. Each of these processes has created a corresponding group in the American city; the rural emigrant is the result of the first; the foreigner of the second and the indigenous city folk of the third.

The task of the Church in appealing to these different groups is as much a psychological problem as it is a social, economic, moral and spiritual problem. The thing which most differentiates these three groups is the fact that in childhood the persons that belong to them grew up in entirely different environments. They think in fundamentally different terms, and their usual reactions towards situa-

tions and facts are the results of these traditional viewpoints.

In the evolution of the city several great forces are working which have a bearing on the success and progress of the Church. There are the forces which tend to bring people nearer and nearer together in opinions, standards of living and customs. The alien becomes "Americanized," the countryman learns city ways and all tend toward the city type.

Ideally, the Church is a type-making force, emphasizing its idealism and the brotherhood and spiritual unity of mankind. Yet, in becoming more or less of a "class" institution the Church has fallen short of its opportunity and its ideals. How can it become the great unifying element in the American city?

In the evolution of the city, people of like interest are drawn together. Thus communities and neighborhoods take on a definite character. In the commercial world the wholesale business and the retail business are segregated; different trades are segregated along certain streets; races are segregated in "Black Belts," or a "Chinatown;" linguistic groups into Italian, Polish, Russian or Yiddish colonies; economic groups are segregated—the poor in the slums, the rich in the suburbs. This process of segregation results in the complexity of the American city. As a result the Church is confronted with the task of ministering to many different kinds of communities.

The rapid growth of city population and the consequent problems make the city a mission field of a magnitude hitherto unknown. Thus far the Church's approach to this field has been haphazard and spasmodic. There has not yet been evolved a science of procedure which adequately meets the needs of the city.

Certain of the great problems of the city can be met only when the Protestant churches concentrate on a common program, unselfishly working for the lifting up of humanity.

Given a co-ordination of all these forces, a co-operating group of trained workers, under competent leadership, wise strategy and an adequate budget, and almost any problem in the city may be solved by the Church of Jesus Christ.

The number of cities exclusive of those in the New York Metropolitan area:

Total number of cities over 5,000 population, U. S. (1917) .....	1,181
Population of these cities (1917 estimate) .....	29,817,727
No. of Protestant Churches Membership of these Protestant Churches .....	108,336
Religious expenditures (Protestant 1916) .....	9,774,394
	110,660,396

In Buffalo, Denver, Detroit and Minneapolis, whole wards of Polish, Italian, Slavic and other groups are living with no Protestant Church opportunities. In Fresno, California, there are seven thousand unchurched foreigners. In Little Rock, the Survey Field Work indicated that 50% of the population was not affiliated with any church.

In San Francisco:

"Returns from survey, fifty thousand. Protestant members, fifteen thousand; Protestant preference, five thousand; Roman Catholic members, seven thousand; Roman Catholic preference, one thousand. Six thousand attend Protestant Sunday Schools. Foreigners without Christian work, seven thousand. Children of Protestants out of Sunday School, four thousand. Children without Sunday School opportunities, six thousand."

## GREAT GAINS IN CHURCH MEMBERSHIP

REV. CHARLES L. GOODELL

**T**HIS has been the greatest year in Evangelism which America has ever seen. More people have been received into the churches this year than ever before. The latest reports from the Commissions on Evangelism connected with the Federal Council are as follows:

The Baptist Church reports that eleven states have been organized with the definite purpose of reaching every church in the state with some evangelistic effort. In most of these states a Superintendent of Evangelism has been employed, and the plan is to secure a Superintendent for



each state. The emphasis everywhere is being placed on pastoral and personal evangelism. Reports of the great Easter ingathering cannot be given in exact figures, but it will probably be more than 150,000, and certainly the largest in the history of the denomination.

The Southern Baptist Church, known as the National Baptist Church, has a membership not far from 3,500,000. The denomination is urging its pastors to become their own evangelists and to depend less upon outside help. It is estimated that they received not far from 200,000 additions during the past year.

The General Conference of the Seventh Day Baptists does not occur until June 30th, so that no definite statistics can be given. The denominational Missionary Society promotes evangelistic spirit and carries on evangelistic work. The Secretary of that Society reports that a Field Secretary for Evangelistic work has been recently appointed. He says the denomination is interested as never before in evangelistic work.

The Christian denomination reports great interest in special evangelistic training classes for personal work. Fifty per cent. more churches held pre-Easter services this year than ever before. Colleges have been visited in the interest of life service. There is a net gain in membership of more than ten per cent.

The annual report of the Congregational Commission on Evangelism states that their program of Parish Evangelism has been accepted by the majority of the churches. Hundreds of thousands of copies of helpful evangelistic literature have been sent out. More people joined the church than in any previous year of its history. More than 72,000 were actually reported a month ago, with the certainty that the reports from the remaining churches will make the number of accessions more than 100,000. The churches of California and New York report accessions fifty per cent. greater in 1921 than in 1920.

The Disciples of Christ report that this year has had the greatest evangelistic results in all the 112 years of the history of the Church. Scores of personal workers have been organized and members trained

for personal soul winning and many revivals have been held throughout the country. Simultaneous evangelistic campaigns by cities, counties and states are being stressed for the fall and every church is to have a training class for personal workers. During the first three months of 1920 the churches of Northern California received 1000 members, while during the same period of 1921 they received 1600. Kansas added 4000 members to her churches in the six weeks preceding Easter. From January 1, 1921, to Easter 100,000 members have been enrolled.

The Evangelical Association, from reports at hand, estimates that there will be 50,000 conversions and accessions. This is far in excess of the last few years, and also far in excess of the goal which the Church had set for itself of 100,000 for five years in their Forward Movement.

The recently appointed Evangelistic Committee of the Lutheran Church is at work preparing plans for this denomination. The estimated increase of the Lutheran Church in this country is 110,000.

The Methodist Episcopal Church reports that the Department of Evangelism has had the greatest success of any year since this work began. Special emphasis has been laid upon classes for the training of Christian workers, and upon ministerial retreats, where methods and inspiration have both been presented. Special men have been sent to work among people of different occupations, such as harvesters, woodsmen, etc. The net increase in membership for the year ending November 1, 1920, was 182,338. A much larger increase is expected this year.

The Methodist Episcopal Church South reports that there have been the greatest revivals ever known in their Conferences during the winter and spring. Large conventions are being held to encourage the pastors and workers in rural communities. The summer months are being given to evangelistic work in the country. It is believed that 1921 will go far beyond 1920; the official statistics for that year show 279,000 members received into the Church, of whom 139,000 were on profession of faith.

The African Methodist Episcopal Zion Church reports that they have only lately



organized a Department of Evangelism. They have now a General Evangelist who has been in the field about three months. Wonderful success has followed the meetings that he has planned and the work done. This year will bring the largest returns in conversions in the history of the Church. The meetings North and South have been exceedingly gratifying. They are expecting an increase of 100,000 members in their four year drive.

The African Methodist Episcopal Church has a regularly authorized Board of Evangelism, which is having such marked success that they are asking now of their constituents for an ingathering of 1,000,000 souls during the next four years.

The Commission of the Presbyterian Church in the U. S. A. reports that it found it necessary in carrying out its program to use a great many men. 1700 men, mostly pastors, gave from two to four weeks of their time to churches other than their own. The Presbyterians throughout the nation are thoroughly organized for evangelistic work. The Church reported in June an increase of 124,000 in membership.

The report of the Presbyterian Church in the U. S. for the year ending April 1, 1921, shows 24,294 additions to the Church, the largest number received in any year of the Church's history. The total membership is now 397,250, or, with the addition of ministers, about 400,000. The gain in membership is 20,793.

In the United Presbyterian Church special emphasis has been laid upon the family altar and prayer. Evangelism has been at the front and all the pastors have been urged to do their own evangelistic work. The results have been exceedingly gratifying. 10,356 new members were received into the Church on profession of faith and 9,402 by certificate, the total net gain being 3,902.

For the Protestant Episcopal Church, Dr. Floyd W. Tomkins, Vice-President of our Commission, reports that the Presiding Council of his Church has appointed a Commission on Evangelism, which is called "Commission on the Holding of Missions." They drew up a strong report which was accepted, and will greatly

stimulate the holding of these evangelistic meetings or missions. A sub-committee has drawn up a book of suggestions concerning these meetings as to time, method, etc. It is especially urged that the ministers should hold the meetings themselves in their own churches. There is a very eager evangelistic spirit noted throughout the Church.

The Reformed Church in America is strengthening its evangelistic work and is planning for a strong Forward Movement in organization and effectiveness. It reports a net gain of over 1 per cent. in membership.

In the Reformed Church in the U. S. an evangelist has recently been appointed for the Eastern Synod, and it is the purpose of the Church to put an evangelist in each of the nine synods. Its Commission reports that the Church has become awakened and stimulated as never before. The Commission is circulating valuable literature. 26,907 members were received during the past year, a net gain of 6,270.

The United Brethren Church at its general conference in May, made a separate Department of Evangelism and elected a Secretary to give all his time to that work. There is a new zeal manifested throughout the Church. It is estimated that since October more than 20,000 have been received into the Church.

Reports from other denominations have been delayed, hoping to be able to send definite figures. The outlook from all the denominations is most optimistic. It will be seen from the figures here presented that the additions to the Protestant Churches in the country this last year must have been not far from 2,000,000 souls.

There are many reports which come to us from individual cities, of which we give a few that are typical:

The Secretary of the Federation at Sacramento, California, reports a net gain from Easter 1920, to Easter 1921, of eleven per cent. for all the churches of the city.

From Dayton, Ohio, it is stated that reports from 61 churches indicate as a result of the evangelistic campaigning at Easter, over 2500 people were received into the Churches.

From Detroit, Michigan, the Secretary reports more than 25,000 accessions by the Protestant Churches. One pastor of that city reports the reception of 602 members for the year; another 570; and still another 850, an average for all the churches of the city of 108 each, the greatest evangelistic year in the history of Detroit.

### Observations of the Treasurer

J. S. WISE

**T**HIS is my day of rest. The cartoonist usually pictorializes all sorts of ludicrous happenings to the one who indulges in such a day. The unfortunate restler is made to beat carpets, scrub floors, hang up pictures, whitewash the fence and divers other thing that make the day anything but restful. My day of rest, however, is none-such. After the continuous strain of travel, conferences, committee meetings, office work and public addresses, for weeks and often months at a time, I sometimes feel justified in indulging in a day of rest. Most men have Sunday off. I rarely have. Pastors usually take Monday. Board officers seldom do. We usually keep going at high speed until nature demands a shifting of the gears and the application of the brakes, and the day of rest becomes a necessity.

I am not beating carpets, nor anything of that sort today. But, seated on a cool porch in Fort Washington, and after reading the morning paper, I am constrained to take a part of my day for these observations. Mrs. Wise is at my side knitting! A little girl has just offered me a small stone neatly wrapped in paraffine paper and laughingly expects me to accept it for a caramel. The grocer's boy is carrying a large watermelon into the house and several small boys are playing ball in the street. A passerby greets me with a cordial "good morning," while the trees about the house whisper gentle greetings and seemingly fan the cool breezes for my comfort. The surroundings are ideal and pleasant, thereby making the task of writing easy and light. On yonder hill may still be seen the entrenchments of Washington's Army—a mute record of the untold suffering and the privations that the Continental Army endured during the winter spent at the historic Valley Forge, and which is not far distant.

What a change from the hot, stuffy, city office of yesterday! Writing in the office is work. Here it is play. And so, you see, I am resting even while I work. I suspect most of the Board officers rest in the same way. For, like myself, I know them to be very busy men. Go into the offices of any of the Boards and the clicking of the typewriter is everlastingly heard. No one has time to loaf, notwithstanding the assertions often made by those who simply do not know. Most criticisms are, after all, the flights of some one's imagination! Come and see for yourself.

About ten years ago, when I was new in the work, I was soften distressed at the many caustic, critical and frequently unjust criticisms made at the annual meetings of classes. That was a more or less popular theme then, but now, I am thankful to say, it has lost its popularity. And justly so! For, I think, the new spirit of our Church is permeated with the optimism of the booster rather than with the pessimism of the knocker. *Just* criticism is wholesome. But knocking, simply for the sake of knocking, is to be deplored. I have long since learned that knocking is often indulged in, not only for effect's sake, but very often as an excuse for the neglect of plain, everyday duties unperformed. I have also learned that the knocker is usually a fine, splendid, good fellow who should not be taken too seriously, for when he gets the "knock" out of his system, he generally "bobs up" on the right side of every vital question.

The Boards are chosen by the highest representative body in the Reformed Church—the General Synod. The men elected on these Boards are presumably chosen by these representatives, because of their peculiar fitness, knowledge, standing and qualifications. The Board of Home Missions is composed of twelve men—one College President, six active pastors, one retired pastor, three lawyers and one business man. It is not commonly known that our General Secretary and the Treasurer are not members of the Board. Neither are the Superintendents. They are its servants, chosen and commissioned to their several tasks. They are required to specialize in their respective fields. They serve in an advisory capacity without a vote. Among the Superintendents, I



happen to be the only layman. I do not think, however, that the Board selected me simply because I was a layman. I never asked about that. Neither do I think that it selected the other Superintendents because they were clergymen. Dr. C. E. Schaeffer is the General Secretary, and as such has general supervision of the work and all its departments. Dr. Souders must know the immigrant. He must understand the immigrant's needs, his aspirations, his environment and a hundred and one other things before he can properly interpret to the Board that which is necessary for intelligent action.

Superintendent Mullan, besides supervising the Missions in the East must dig up, dig into and dig under the whole modern social and industrial question of the day. General Synod demands it of the Board and the Board demands it of him. In the process of digging I fear much is and will be unearthed that will be more or less unpleasant. But without knowledge, little will be righted. It is his job to disseminate the knowledge that will stimulate the Church into action. Either the Church must act, or the demagogue will.

Dr. Horning must know the West. The West is so big that no man can know it

all. Hence, Superintendent Evemeyer is now commissioned to dig into new fields and establish new pastures. These two men, together with Secretary Bolliger of the Tri-Synodic Board, have quite a job on their hands. The Boards must be informed. Perfunctory knowledge will not do. They must also develop real constructive programs that will fit into the peculiar needs of this vast territory; most of which is still in the making.

As Superintendent of Church-building, I must confess I am kept rather busy. The Department is so interlocked with the finances of the Board that it fits in admirably with the Treasurership and since I am privileged to "blow my own horn" so frequently in these Observations, I can only say here that the continual stream of on-coming Church-building Funds is a real source of joy to the Department and makes possible our present gratifying achievements. May the good work continue!

But I must stop or I shall lose my day of rest. Much more might be said. I shall content myself with the statement that we are all in love with our job—not for what we get out of it, but for what we can put into it. We love our work! We love our Church! We love our Master! Don't knock! Boost!

### Growth of the Klu Klux Klan

By RODNEY W. ROUNDY, Associate Secretary, Home Missions Council

A careful study of the Klu Klux Klan movement indicates considerable spreading out, especially during the last eight months, so that sections outside of the South are being invaded. Measurably successful attempts at organization are reported from Cincinnati and Chicago, to say nothing of other northern centers.

In organizing the promoters capitalize the three outstanding prejudices of America, namely: (1) The prejudice against the Negro; (2) The prejudice against the Foreigner; (3) The prejudice against the Roman Catholics. It would seem that the promoters emphasize whichever one of these prejudices will make the strongest appeal in each particular community.

It is charged that the financial motive

is the primary object of organizing these clans. Indications are that much money is being made, if not directly by the authorized movement, then certainly by its unauthorized subsidiaries. It would appear that, after the initiation fee of ten dollars is safely in the pockets of the organizers, not infrequently nothing further is done in the way of organization, not even the delivery of a so-called charter.

Recently forty-nine legislators in the State of Texas presented a petition to Governor Neff, requesting that the Legislature of Texas pass a bill to prescribe penalties "for persons disguising themselves and violating the laws of the State by inflicting punishment upon persons against whom no legal complaint had been filed."



The spokesman for the request plainly indicated that it was aimed at the Klu Klux Klan. So many cases have arisen in Texas where individuals have been flogged or tarred and feathered that it would seem high time for the Legislature to take action unless the law-enforcing machinery is already sufficient and becomes more active. Not alone colored people, but white people are victims.

From the Christian point of view, the Klu Klux organization and those who use its methods, whether official or otherwise, are dangerous to the common life. To have a group of men abroad in America whose purpose is to stir up prejudice of any kind, is not only un-Christian, but contrary to well-established American principles; to have the truth regarding Negroes and Negro organizations basely distorted can only mean the aggravation of a situation already bad enough.

It is a bad thing in politics. Designing politicians, demagogues, easily exploit these prejudices, and follow up the work done for their own selfish aims. To have such factors in cities' politics as a group of Anti-Catholics, Anti-Negroes, Anti-Foreigners, or anti-any other group is thoroughly vicious.

Rather widespread occurrences during the last twelve months in various sections of the South are ample proof of the fact that only lawlessness and crime can be expected from Klu Klux activity. Other parts of the country will not be free from the same effects growing out of similar methods. A very pernicious by-product is the activity of those who may have no connection with any Klu Klux organization, but freely use its worst methods.

All reasonable means of publicity should be used to prevent unwholesome Klu Klux developments. In this publicity the pulpit and the press are most important factors. Klu Klux organizations and their satellites can flourish only in darkness. An adequate public discussion accompanied by law-enforcement will go far towards curing the ills of this leprous social disease now affecting all too many white people, and will be the effective safeguard for the dangers involved. All

Christians should use their voices and utmost influence in suppressing this evil, and in preventing even its inception in American communities.

Klu Klux organizations claim to be one hundred per cent American. But the secret orders taking the law into their own hands are the antithesis of real Americanism. They are the essence of mobocracy and not democracy. Americanism means protection of the individual, freedom under law, the human rights of the minority, orderly legal procedure, and the rights of a man to be tried by a jury of his peers. Klu Klux methods strike at the very heart of what is held most dear to American principles, and by the best in American life.

This movement is most unfortunate at this time when the Church and Christianity are attempting to bring moral order out of moral chaos. It is a perpetuation of the disease when the best in our life is seeking a normal expression of health and vigor. It is the time for all Christians to seek unto their God and His righteous principles in human life, and not unto secret gods who promise only deceit, delusions, hopelessness, anarchy and cruelty. All Christian influences particularly now should work in the direction of the Christian spirit and the law of brotherhood.

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### HIS LAMP

"His Lamp am I,  
 To shine where He shall say,  
 And lamps are not for sunny rooms,  
 Nor for the light of day,  
 But for the dark places of the earth  
 Where shame and wrong and crime have birth,  
 Or, for the murky twilight gray  
 Where wandering steps have gone astray,  
 And souls are groping after Him.  
 And as sometimes a flame is found,  
 Clear shining through the night,  
 So bright we do not see the lamp  
 But only see the light,  
 So may I shine, His light the flame,  
 That men may glorify His name."

## THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

Rev. James M. Mullan, Executive Secretary

The following article recently appeared in the parish paper of a rural Reformed pastor. It was addressed as a communication to the pastor's own local constituency, but is sufficiently typical in its survey and challenging in its appeal to merit a wider reading:

### OUR RURAL PROBLEMS

THE Reformed Church in the United States, some time since, created a Commission on Social Service and Rural Work, recommending that Classical committees be appointed to work in co-operation with the commission. Your pastor was appointed chairman of such a committee. The committee is to study the conditions of our rural churches and devise ways and means to make improvements and bring them to the highest point of efficiency. The denominations are aroused in their interest concerning the rural churches and they are beginning to get the attention and consideration that their importance merit. It is being recognized by our church leaders that a strengthened rural church means a strengthening of our whole denomination. We must study the rural situation thoroughly. We must, first of all, be fully acquainted with what is the present status, and make that the point of our departure for further developing our resources. We need to devise sane and constructive plans and programs to be followed intelligently and prayerfully in solving our problems. For such a task we may well seek the assistance of the wisest leaders and the continued guidance of God as he manifests Himself to us by His Holy Spirit.

Our study should begin right at home. Our charge is a purely and typical rural charge. The evidences of decay of which we read concerning other parts of the country are not apparent here. But neither are the progressive and live tendencies at work that we feel are the secret of success of some rural fields. Our people are conservative and too easily contented with things as they have always been. We feel the drift of many of our best and bright-

est members to the city depleting our ranks of possible leaders.

Let us look at the conditions as they are. We have good church buildings, ing capacity of sixteen or seventeen hundred. We have a large constituency dependent upon us for its care and supervision. The three churches are in close proximity to one another and may easily be considered as comprising one large rural parish. Our consistories are composed of splendid men who have the best interests of the congregations at heart and faithful in the discharge of their duties. The three congregations have an honored history reflecting credit upon them. The ——— Church dates back to colonial times. The ——— congregation was organized almost a century ago, and ——— was organized in 1861. While the population of the territory comprising the parish has really decreased since 1880 the membership of the charge has steadily increased. There are flourishing Sunday Schools in each congregation, but handicapped because of poor arrangements and inadequate equipments. There are three Christian Endeavor societies, two of which are not as much alive as they might be.

Let us consider now the things that ought to be. The improvements that we seek are dependent upon and related to the conditions of the community. As long as we have the present unimproved roads everywhere about us in this parish our work will be affected both in winter and in summer. Mud and dust are large factors in the success or failure of our rural churches. Our rural schools must be improved if we wish to improve the quality of our membership and insure us a higher



grade of leadership. The public schools are of an ordinary character in our community. Rural pastors are very much concerned about the quality of our public schools. What is a pastor to do with his children when they have covered the few grades offered in our schools? We need the stimulus of a higher type of social activity than we now enjoy. The most helpful forms of social recreation are denied our young people. The Sunday School picnic in the summer, and a neighboring public sale in the winter, are too often the most looked-for events in many of the lives of our young people. There is very little opportunity for healthful recreation. The constant and continued grind of farm labor has driven many a farm boy and girl to the city, perhaps not always prepared to adapt themselves to the new environment, and sometimes yielding to situations and temptations not creditable to their earlier training on the farm.

There is also in our rural congregations a lack of the missionary spirit. There is a rural selfishness hard to define, but sensibly present, that needs to be overcome. Removed from the necessity of becoming acquainted with the problems of our cities, ignorant of the great need in other lands, constantly facing only such problems as farm life develops, our farmers are apt to consider their spiritual duties discharged when they pay the pastor regularly and keep the church buildings in good repair. To keep the spiritual life of the farmer from decaying we must give him a vision of the blessings of unselfish service that extends beyond the bounds of his farm. This sort of selfishness often leads him to be impatient with the appeals to meet all the benevolent needs of the congregation. The very word *apportionment* makes him chafe. He is opposed to the Forward Movement; he frowns upon a community chautauqua; he begrudges his share in the payment of the parsonage improvements, because all these things are new to him and a waste of money. Such expenditure of money brings no return as he sees it, and where he would give \$10 to build a fence around the cemetery he hardly gives 10 cents to help save a soul in China.

This rural charge lacks a real program for the religious training of our young people. The few hours annually afforded in our Sunday Schools is not enough. We have our catechetical classes, to be sure, but our children need training before they have reached the catechetical age, and, I fear, there is a greater necessity, even of a follow-up religious supervision after their reception into church. Under present conditions we cannot hope to make a daily vacation Bible school popular.

These are our problems that press us most just now. We need men of influence in our parish and community who will agitate, to the point of weariness, the cause of a good, first-class State road from ——— to ———. We need many taxpayers who will insistently demand better schools for their children. Our country children have a right to the same educational opportunities as our town and city children have. We must not penalize our children for having been born in the country. The farm is a good place to be born, but we are held responsible if we handicap our children in the preparation for their life work. We need more progressive farmers who will avail themselves of modern conveniences in the way of labor-saving machinery and more comfortable and more sanitary home surroundings. Farmers' wives need to be more carefully considered in this respect than they have been in the past. They must cease to be the farm drudges that has too often sapped their vitality and left them with little joy or surplus energy at the end of the day. We need more telephones in our farm homes; more daily papers; more religious magazines like the *Reformed Church Messenger* and *THE OUTLOOK OF MISSIONS*; more helpful and inspiring books for ourselves and our children. Our farmers do not take time enough to read. We need more religious supervision in our farm homes. The family altar should be widely re-established. We need missionary societies in our congregations to help smother our provincialism and widen our horizon of interest. We need young people's organizations. The Junior American Club at the ——— Church is a step in the right direction. Young people will demand channels of activity—let these



channels be carefully opened and guarded, leading in the direction of increased usefulness and nobler characters. We need a big community building at the \_\_\_\_\_ Church for our special programs and entertainments; to house the Chautauqua; to afford proper amusement for our people during the long winter months; to exhibit moving pictures once a week—pictures of a high quality—instructive in character and uplifting in purpose.

We need a larger spirit of benevolence. We need hundreds of members who are determined that our whole benevolent program as coming to us in the *apportionment* and the Forward Movement be fully met. We need to change our antiquated beautifully located, with a combined seat-financial system, at present so inadequate and so unsatisfying. Under changed conditions we must adopt our financial plans

to meet these conditions in the easiest and most satisfactory manner.

These are some of the things we need to make our congregations fully serve our people. I am conscious of the difficulties in the way. In lieu of a regular vacation I have accepted the invitation of the Commission on Social Service and Rural Work to take a three-weeks' special course at State College in the study of these problems, and to take up with a larger measure of confidence the task imposed upon me by our Classis. May God give us both wisdom and foresight to make the \_\_\_\_\_ Charge a larger factor in the development of His Kingdom in this portion of His Church, and I invite to my assistance all progressive and forward-looking men and women who have the welfare of our charge at heart.

### Church-Building Funds

J. S. WISE, SUPERINTENDENT

It is with great pleasure that I acknowledge the receipt of thirty Church-building Funds received from March 4th to July 4th, 1921. Thirty Church-building Funds in four months time is a record breaker! Surely the Church-building Fund Idea is taking deep root in the minds and hearts of the people of the Reformed Church. The records show that at the end of the first ten years of effort, the number of Church-building Funds received was only twice as many. How wonderfully the Lord has blessed this method of financing the building of His house, and thereby advancing His kingdom in the earth; to a degree that no human mind can estimate.

No. 788. The Samuel M. Sayler Church-building Fund—\$500. Bequest of Samuel M. Sayler, Somerset Co., Pa., and invested in St. Luke's Reformed Church, Baltimore, Md.

No. 789. The Christian M. and Mary E. Keedy Church-building Fund—\$500. Contributed by Mrs. Mary E. Keedy, Keedysville, Md., and invested in St. Mark's Reformed Church, Brooklyn, New York.

No. 790. The George P. and Minerva Blessing Church-building Fund—\$500. Contributed by Miss Cora V. Kerney, of

Christ Reformed Church, Martinsburg, W. Va., and invested in St. Luke's Reformed Church, Baltimore, Md.

No. 791. The Isadora V. Hildebrand Church-building Fund—\$500. Bequest of Isadora V. Hildebrand, Adamstown, Md., and invested in St. Luke's Reformed Church, Baltimore, Md.

No. 792. The Woman's Missionary Society of General Synod Church-building Fund No. 79—\$500. Contributed by the Woman's Missionary Society of General Synod, and invested in the Jewish Mission, Brooklyn, N. Y.

No. 793. The Rev. William C. Schaeffer, D. D., Church-building Fund—\$500. Contributed by St. Paul's Reformed Church, Waynesboro, Pa., in honor of its First Pastor, and invested in Immanuel Reformed Church, Ellwood City, Pa.

No. 794. The Stephen Miller Memorial Church-building Fund—\$500. Contributed by Nathaniel Miller, of the Salem Reformed Church, Elizabethtown, Pa., in memory of his son, and invested in St. John's Reformed Church, Kannapolis, N. C.

No. 795. The Mr. and Mrs. Wm. A. Riegel Church-building Fund—\$500. Contributed by Mr. and Mrs. Wm. A.

Riegel, members of St. John's Reformed Church, Williams Township, Northampton Co., Pa.—Durham Charge—and invested in Grafton Ave. Reformed Church, Dayton, Ohio.

No. 796. The William M. and Martha E. McCauley Fox, Church-building Fund—\$500. Contributed by Mrs. Martha E. McCauley Fox of St. John's Reformed Church, Philadelphia, Pa., and invested in the Japanese Mission, Los Angeles, Cal.

No. 797. The Oliver L. Reiver Church-building Fund—\$500. Contributed by Mrs. Alice Reiver and her daughters, Heidelberg Reformed Church, York, Pa., and invested in the Japanese Mission, Los Angeles, Cal.

No. 798. The Rev. Silas B. Mase, D. D., Church-building Fund—\$500. Contributed by the Second Reformed Church, Greensburg, Pa., in honor of its former pastor, and invested in the Third Reformed Church, Greensburg, Pa.

No. 799. The St. John's Reformed Church of Mickley, Pa., Church-building Fund—\$500. Invested in Grafton Ave. Reformed Church, Dayton, Ohio.

No. 800. The Woman's Missionary Society of General Synod Church-building Fund No. 80—\$500. Contributed by the Woman's Missionary Society of Lehigh, Pa., and invested in the Jewish Mission, Brooklyn, N. Y.

No. 801. The Mrs. Esther Steckel (special Woman's Missionary Society of General Synod No. 81) Church-building Fund—\$500. Contributed by Miss Anna B. Steckel, in loving memory of her mother, through the Woman's Missionary Society of St. John's Reformed Church, Allentown, Pa., and invested in Grafton Ave. Reformed Church, Dayton, Ohio.

No. 802. The David B. and Amanda L. Mauger (special Woman's Missionary Society of General Synod No. 82) Church-building Fund—\$500. Contributed in loving memory of her parents by their daughter, Mrs. Sallie Mauger Shingle, through the Woman's Missionary Society of Heidelberg Reformed Church, Philadelphia, Pa., and invested in St. Andrew's Reformed Church, Philadelphia, Pa.

No. 803. The Woman's Missionary Society of General Synod Church-building Fund No. 83—\$500. Contributed by

the Woman's Missionary Society of General Synod, and invested in the Jewish Mission, Brooklyn, N. Y.

No. 804. The A. F. Korf and Harriet Riley Church-building Fund—\$1000. Contributed by Elder A. F. Korf, Forreston, Ill., and invested in Grace Reformed Church, Duquesne, Pa.

No. 805. The Casper L. Sowers Memorial Church-building Fund—\$500. Contributed by Mrs. C. L. Sowers and family, Shamokin, Pa., and invested in St. John's Reformed Church, Kannapolis, N. C.

No. 806. The John A. and Eliza C. Leinbach Church-building Fund—\$1,000. Bequest of Eliza C. Leinbach, Paradise Reformed Church, Turbottville, Pa., and invested in the Japanese Mission, Los Angeles, Cal.

No. 807. The Mary E. Everhart Memorial Church-building Fund—\$500. Bequest of Anna Belle Everhart, Newport, Pa., and invested in Grace Reformed Church, Montgomery, Pa.

No. 808. The Anna Belle Everhart Memorial Church-building Fund—\$500. Bequest of Anna Belle Everhart, Newport, Pa., and invested in Grace Reformed Church, Montgomery, Pa.

No. 809. The H. Etta Ott Church-building Fund—\$500. Contributed by Miss H. Etta Ott, Perkaspie, Pa., and invested in Tabor Reformed Church, Philadelphia, Pa.

No. 810. The Isaiah A. Eschbach Church-building Fund—\$500. Contributed by Isaiah A. Eschbach, of Paradise Congregation, Turbottville, Pa., and invested in Tabor Reformed Church, Philadelphia, Pa.

No. 811. The Owen J. Bachman and Wife Church-building Fund—\$500. Contributed by Owen J. Bachman, Lynnville Reformed Church, Lynnville, Pa., and invested in the Hungarian Reformed Church, Uniontown, Pa.

No. 812. The Ura Ahalt Holter Memorial Church-building Fund—\$500. Contributed by her husband Charles R. Holter, Middletown, Md., and invested in the Hungarian Reformed Church, Uniontown, Pa.

No. 813. The W. Scott Kefauver Church-building Fund—\$500. Contributed by W. Scott Kefauver in memory



of Mr. and Mrs. Jacob Kefauver, his deceased father and mother, Braddock Heights, Md., and invested in Japanese Mission, Los Angeles, Cal.

No. 814. The St. Joseph Classis Gift Church-building Fund—\$500. Contributed by St. Joseph Classis, Ohio Synod and given to Trinity Reformed Church, Detroit, Mich.

No. 815. The W. J. Weister Church-building Fund—\$500. Bequest of W. J. Weister, Appollo, Pa., and invested in the Grafton Ave. Reformed Church, Dayton, Ohio.

No. 816. The Jacob S. and Mary Ellen Wagner Church-building Fund. Bequest of Mrs. Mary Ellen Wagner, Selensgrove, Pa., and invested in Grace Reformed Church, Duquesne, Pa.

No. 817. The Mary S. and Anna N. Shriver Church-building Fund—\$2500. Contributed by Mary S. and Anna N. Shriver, Fort Washington, Pa., and invested in Grace Reformed Church, Duquesne, Pa.

### The Philadelphia Program

Treasurer Wise reports that St. Andrew's Reformed Church has paid its last installment toward the Philadelphia Program. So far as the Missions are concerned all of them have now paid their allotments in full. The Classis and the Classical Executive Committee of Missions have not fully completed their payments, but it is expected that they will also be completed this fall. Thus will end successfully the first big, unified program attempted by the Board of Home Missions. Five splendid self-supporting congregations whose benevolent contributions last year amounted to \$13,527.00 is its first result, while St. Andrew's and Olivet Churches are still on the roll because of incomplete equipment. Both of these flourishing Missions are about to begin building now. Their combined benevolences last year were \$3,014.00. Thus the seven Missions of Philadelphia that profited by the Philadelphia Program are turning back into the benevolent treasuries of the Church, such sums as will liquidate all they cost the Board in less than ten years.

### The Missionary an Important Trade Factor

There is a big reason why American firms should exercise exceeding great care in the choice of foreign trade representation and that is because America has led the world in the number of missionaries sent out during the last fifty years. There are 5,000 in China alone. Mr. J. H. Arnold, the American Commercial Attache in China, said that in his travels into the interior of China he always received better treatment in the towns where the missionaries have set a good example where they have gone. No one will question that the missionaries have set a good example wherever they have gone. They mix with the natives, learn their language, and get their viewpoint and complete confidence. The natives naturally think that all Americans are like the missionaries.

Many of the larger American business firms that are actually engaged in business in China have found the missionaries of great assistance in developing American trade. Every American missionary is unconsciously a representative of American trade because they live usually far inland where the foreigner interested in business never goes and every article of foreign production that the missionary purchases in the homeland and brings out to China encourages his Chinese friends to purchase similar articles.

The great mail order business in China has been built up largely by the missionary who would not hesitate in recommending to his Chinese friends the purchase of American merchandise that would raise the standard of living in his district.

For this reason the all too well developed tendency among certain class of foreign trade representatives to belittle and ridicule the work of missionaries is not only the height of ignorance but is really a knock at American ideals, for if we are to think only of selling goods to other nations we will never get far as a world power.

—FAR EAST.



# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

## From the Homes of Ministers

ONE of the greatest joys that has come to me in recent years is the outgoing of three young missionaries to Japan from the homes of ministers. They are Mr. George Sherer Noss, son of Dr. Christopher Noss, missionary in Japan; Miss Alliene S. DeChant, daughter of Dr. Abner S. DeChant, pastor of Emanuel Church, Hanover, Pa., and Miss Helen I. Weed, daughter of Rev. Mr. Weed, a Congregational minister of Lawrence, Kans. These three young people possess in a high degree the qualifications so necessary for the achievement of the best results on the foreign field. Their natural endowments are such as to win for them immediately a place in the confidence of the people among whom they are to labor. Brought up in homes where the parents have been devoted to the holiest ministries in the Church, they could not help but be imbued with the same Christlike spirit of going about doing good. Educated as they have been, Mr. Noss at Bowdoin College, Miss DeChant at Hood College, and Miss Weed

at the University of Kansas, they have surely laid foundations along the lines of a most liberal culture. It is a genuine satisfaction that three such choice spirits, full of hope and cheer, should be willing to go forth to serve their Lord by laboring for the increase of His Kingdom in Japan. But I must not fail to add that in addition to the splendid equipment of Mr. Noss, he is taking with him Mrs. Noss, a woman of unusual ability, and who has always held a very high place of honor among the people of Stroudsburg, where she was familiarly known as Marie M. Geissinger. The best wishes of their many friends follow them to their new fields of labor.

## Our Workers Abroad

Everyone who is familiar with the stress and strain under which missionaries must labor, knows only too well that it requires a special fitness for this foreign service. Not everyone is good enough for a foreign missionary. And by that word "good," we do not now mean the moral and spiritual *one hundred per cent* quality of character. But we refer to the very kind of elements of fitness that our Honorable Secretary of State Hughes emphasized in his farewell address to nineteen Consular representatives departing for their posts of duty.

First of all, these young men who are to stand for America in our foreign service are liable at any time to sudden changes, and therefore the Government "is not proceeding according to any artificial formula."

No longer can these Consular agents depend on printed instructions, "the letter of such instructions killeth—and the spirit giveth life." Each case must be handled in the light of its own separate set of circumstances. "The first endowment of any official is a shrewd and saving common sense."



REV. AND MRS. E. H. GUINThER AND CHILDREN

Says Secretary Hughes: "I confess that in my experience with young men the capacity that I have found least often is the capacity to be accurate. I have set greater store by the discovery that I could absolutely depend upon what a man said than I have ever set by anything that his friends may say who are not in close contact with him and in a position to observe his daily work."

The native population of the places to which our consuls and diplomats go take them, very naturally, as samples of the land that sent them, and judge us all by the specimens. It means much to our credit and our prestige when these agents of ours are sensible, competent, courageous and self-controlled. They must be able to keep calm and not fly off the handle under extreme stress and provocation.

In the tangled state of world-affairs, with so many problems of moment pressing for solution, such men as Secretary Hughes depicts are essential to the public service. The mere politician appears more conspicuously inadequate than ever in situations that call for tact, intelligence, sound knowledge and vertebrate firmness. Consuls and diplomats who follow the pattern the entire public career of Secretary Hughes has set will give us as a Nation no reason to be sorry that we sent them abroad.

How true all this sounds and how applicable to our workers whom we select for service in the Kingdom of God.

### An Expensive Enterprise

The work of Foreign Missions is a costly enterprise. SACRIFICE is written all over the face of it. I know the missionaries say that it is no sacrifice for them to leave home and friends and comforts by going to a strange land and live and labor amid unfriendly relations, but it would be a shame for any of the stay-at-homes to even imagine such a thing. Yes; it requires a spirit of heroic sacrifice to take up one's cross and follow the Christ unto the ends of the earth. Our missionaries possess it, but they do not boast of it.

It is costly, too, from a monetary view

point. The travel expenses, I mean all the expenses for a missionary, from the time of his appointment until his arrival on the field costs, at least, one thousand dollars.

The more workers a Church sends out to the foreign fields the more will be annually returning home on furlough. During this summer seven of our valiant missionaries are coming to America for rest, and, I may add for hard work, in this number I include the wives. They have a message to tell to the Church, and they are eager to tell it.

We welcome with glad hearts to the homeland, Rev. and Mrs. Henry K. Miller, Dr. and Mrs. William G. Seiple and Miss Ollie A. Brick, from our Japan mission, and Miss Rebecca N. Messimer and Miss Marion P. Firor from our China Mission. In this goodly company are also Adeline and Martha Bucher, of Shenchowfu, China, and Lloyd Faust of Sendai, Japan.

### How a Child Can Help

Suggested by a conversation I had with a little child who, when she was asked, "and can you cook?" replied, "sure"—and she told me exactly how she made the supper that night—before there wasn't any dessert—and the child only eight years old.

She was the eldest of four and had the table all spread,

Bean soup, with coffee and bread—  
And the sisters and brother very well knew  
What big-little-mother-sister could do  
When father and mother must work.

Her face so patient—and kind and dreamless,  
Dreamless and heavy and tearless.  
She did not fret—she does not cry  
For the many nice things she cannot buy,  
For father and mother must work.

Poor little—dear little mother-child,  
Her nature to run and jump and be wild;  
But she doesn't jump and she doesn't run,  
For she mothers the children from sun to sun  
While mother and father work.

Do you and I help—when the work is done  
Do we take them by hand and *teach* them to  
run?

These little mothers grow tired, too,  
With so much mothering—so much to do,  
For father and mother must work.

—ELIZABETH W. FRY.



## THERE IS STILL MUCH TO BE DONE IN THE WORLD

**M**UCH has already been done to make Christ known in all lands. But, oh, the almost limitless unoccupied areas in the human world! Today as we study the missionary problems, we must confess that there has not always been a wise and just distribution of the missionary forces. In certain cities and towns in Japan, China and India the same conditions prevail as in America. There is a disproportionate number of workers there when compared with the direful needs in other regions. This is one of the weaknesses in the work of Missions that I believe can and will be remedied as a result of the recent World Survey. The time is at hand when the Church of Jesus Christ must so marshal its forces that it will soon be impossible for any human soul to say: "We have not so much as heard of Jesus, the Saviour of the World."

It is not possible in this brief space to present an exhaustive review of the spiritual destitution in all lands and in all parts of them. There are in the world today, not less than 1,200,000,000 people who are in need of the Gospel of Jesus Christ. Among this vast multitude there are at work about 25,000 missionaries, including wives. There are also more than 80,000 native Christian workers of both sexes in these various Oriental lands. At first glance this looks like a fair number of

Christian workers, but a large proportion of them are teachers, physicians, printers and industrial workers.

So much has been said in praise of the missionaries of the Cross that many people have come to the conclusion that the mission territory is already well-occupied. At the present time in Japan there are about 1,000 Protestant missionaries and over 800 ordained Japanese pastors, but these are surely insufficient to reach the 60,000,000 people, the great mass of whom have never heard any Gospel preaching. Only one in 275 of the population are Christians, as compared to one in three in the United States. While there are about 150,000 Protestant Christians in Japan, they are faced by an army of 67,000 Buddhist and Shinto priests. One of the most significant elements in the religious situation in Japan is the rural population which forms 80% of the whole. There are 700 towns with a population of over 5,000 each where the voice of the missionary has never been heard. It has been well said: "Japan is Christianity's Port Arthur in the Far East. If it cannot win Japan it cannot hold China. Shall Japan be an ally or an enemy in the Conquest of the Orient?"

In speaking of China, Dr. Arthur H. Smith says, "The first impression which the traveler receives on visiting China is the vast *numbers* of its people. The teeming millions appear like a hive of bees, like a nest of ants, like a swarm of insects in the air." There are more people in China than in the four continents—Africa, North America, South America and Oceanica. Every third person born into the world looks into the face of a Chinese mother. Among the 400,000,000 of Chinese there are less than 4,000 Protestant foreign missionaries. There is only one worker to about every 100,000 souls. Hunan, the province in which our China Mission is located, has one missionary for every 110,000. These few figures must make it clear to all of us that China is woefully destitute of a sufficient missionary force to win that land for Christ in this generation, or in any generation.



AT PLAY WITH GEORGE NACÉ



Only a small beginning has thus far been made, even though the work of Missions in China is over a century old. There can be no doubt but that the greatest obstacle to the progress of Christianity in China is the *few* workers.

In India with a population of 300,000,000 there are about 5,000 missionaries. Of the entire population fully 3,000,000 are Christians. Still there are large areas entirely destitute of a Christian worker or even of a Christian believer.

Next to India, we are told that Africa has the largest missionary force, and in proportion to its population is the best supplied of any of the great missionary fields. Yet there is hardly a mission station that is not contiguous to unoccupied territory. Every mission station is face to face with the problem as to how, with its present force and means, it can maintain the work already begun, and respond to the urgent needs that encompass it on every side.

There are other regions, possessing each a population of from 500,000 to several millions, in which no missionary is at work and where the people are living and dying without God and without a ray of hope in the world.

If space would permit, it would be of interest to enter more fully into the details of the surveys made by our Japan and China Missions. Doubtless all our readers are familiar with these for they have been given the widest publicity through our Forward Movement. These surveys disclose a wondrous insight into the workings of our missionaries, the needs of our fields, and the urgency of supplying them in the immediate future. There is a challenge in all this to give up the smaller standards of believing, praying, working and giving. "The tragedy of a little task is that frequently a man or a group of men can accomplish it and there it ends. The glory of a big task is that men are utterly unable to accomplish it, and are thrown back upon God in utter dependence."

Finishing the task of a world won for Christ is no child's play. The men and women who have gone forth as heralds of the world redemption knew the perils and toils and sacrifices, but they were untermi-

nated. They counted the cost before they left home and native land, and they were willing to pay the price. One of the sweet surprises in these latter days is the dauntless courage with which men, women and children enter upon the conquest of the world for Christ. Without reserve and without fear a host of valiant spirits at home and abroad are ready to face the whole program of Christ as outlined in His great command. The cry has gone forth from the ends of the earth, and it is re-echoing in the ears of all the Christian nations: "Come over and help us!" Is it not evident that the task of the Church for which Christ died is far from completion? The blush of shame must steal across the face of every Christian when we are told that Jesus left this world, with the confident hope that His faithful followers would carry on the work of His redeeming love in all parts of the world, so that all men might know Him, Whom to know is life eternal.

The great trouble has been that the Church limits the Charter under which she works. Dr. Love has well said in his book, *The Mission of the Nations*: "We shall never be able to develop a great consciousness concerning any one department of our Missionary work, except we develop a great consciousness concerning it all."

How, then, can we bring this great work, of which so much is left undone, to the attention of all the Christians in all our churches, and thus arouse them to help in lifting the vast millions of unsaved souls into the glorious liberty of the sons of God? The source of a vital interest in the work of Christian Missions is a right relation to God as our Father and to man as our brother. Love to God and love to man alone can create a living sympathy in behalf of our fellow men. Then we must also believe that the accomplishment of a saved humanity is possible in the light of the divine resources. God's "all power in heaven and on earth" as well as His abiding presence has been pledged to this Christian World enterprise.

## Why a Missionary Needs a Furlough

BY MRS. LILLIAN E. BEAM

**T**HROUGH more than a century of foreign missionary work it has been learned and many times proven that for the good of the work as well as of the worker, furloughs at stated intervals are wise and necessary. A longer useful life and more efficient service are the returns.

In my mind there are two chief reasons for the return of the missionary in five or six years, if single, and in seven or eight years, if married. First, for the spiritual, mental and physical benefit of the missionary and second, for the benefit of the Church at home.

No doubt in anticipating and preparing for the first furlough the thought uppermost in the missionary's mind will be the great joy in meeting loved ones again, but this is only incidental.

For some reason the Church at home and even some members of the Board of Foreign Missions live under the delusion that the missionary above all people is spiritually perfect and that his work on the field has a tendency to feed the spiritual fires and that he has every opportunity to develop into a saint. I think the average missionary compares favorably, mentally and spiritually, with the average Christian worker in the home land. But on the other hand his life on the field has a tendency contrary to developing and maintaining a strong spiritual life.

In Yochow, China, are only a handful of workers in that city of moral and spiritual darkness. It is very necessary to keep the spiritual life bright in order that their light may radiate into the darkness about them—but oh, the strain of it. During every working moment and many resting moments they are facing conditions which test the Christian faith. Were you to spend a night in Yochow, any time when awake you no doubt would be made to realize you were in a heathen land. From just across the street would come the deep tones of the heathen temple bell and you would know some poor soul was seeking help from the idols that hear, see and feel not. Then again on the midnight clear may come the weird cries of people who are walking the streets carrying a

hideous black idol, calling to the spirit of a sick relative which they believe has escaped from the body of the sick man and is now in the clutches of some evil spirit roaming about the city. Your own spirit groans within you and with the prayer that you may bring the light of the gospel of a kind heavenly Father to those benighted people, you try to go to sleep.

Every religious service held in Yochow with the exception of one, is in Chinese language, and for the Chinese people. The one exception is an English prayer meeting, held every Thursday evening for the missionaries, where they seek spiritual strength for the battle with the powers of spiritual darkness. Aside from his private devotions this is the only service in which the worker is not drawing on his own strength.

If I were asked what could be done to meet that need of the missionary, I would suggest that in each mission station there be one minister whose first duty would be to the missionary body, looking after the inspiration and encouragement and general helpfulness of its members. His relation should be similar to that of a pastor to his flock in the homeland. Such a worker should receive his appointment for that definite purpose from the Board. Then during furlough the missionary should very definitely seek to rebuild and strengthen his spiritual forces by the many opportunities which are constantly at our very doors here in the homeland. He should be very sure of a firmer grip on God before his return. Such a conference as this should indeed be a season of spiritual uplift to him.

The worker, home on furlough, only too often also needs physical recuperation. The climate, work under unusual conditions, the difference in food and many other things have a tendency to lower the resistance. And one of his duties while home on furlough is to build up a resistance for another period of years. It should be on the furlough program to do this very definitely.

Then intellectually the missionary needs reinforcing. After a season on the field he is better able to know what he most needs to do his best work and some-



times special preparation is advisable. At all times, in a general way, he should seize every opportunity to "brush up" along his particular line.

Furloughs, however, are not only for the missionary but for the Church as well. Some people have an idea that a furlough means a vacation and I have heard some very unkind words about this which were unjust to the missionary as well as the Foreign Board to say the least. I have known missionaries who have given so much of themselves to awaken the home Church to its opportunities and duty to the heathen that they returned to the field more tired than when they came home. Of course this should not be. On the other hand, that

a part of his time be given to the Church is very essential and the worker should return with the definite intention of bringing a report to the Church he serves. For is not the missionary the Church's representative in foreign lands and is not the Church entitled to know about the condition of its interests abroad? Surely this is true and every true missionary will have a message to quicken the hearts and fire the zeal of the Church at home.

Furlough time then is not a season of idleness, but one of unusual activity and importance. It should be and is, to every true missionary, a season of enrichment for the Church at home and for the work on the field as well as for himself.

*Tiffin, Ohio.*

## CORNER STONE LAYING

### Middle School Building, North Japan College

**D**URING a period of fourteen years, up to the fateful morning of March 2, 1919, the time of the great fire in Sendai, the beautiful and commodious Middle School building of North Japan College, had been the pride, not only of the Japan Mission, but of the city of Sendai as well. Since that time, for more than two years, the place which was the site of that so highly prized structure was nothing but a field of debris—shattered and crumbling walls, charred timbers and protruding chimney tops—a veritable scene of desolation making one feel sad every time you passed it.

For the last few months this place of desolation has been changed into a beehive of work—men and women removing the broken walls, cleaning old bricks and restoring the partially destroyed foundations. The work had progressed so far as to make possible the laying of the Corner Stone. This service took place on the afternoon of June 21st, at two-thirty o'clock; the day of the summer solstice, and following the longest day of the year. May we not hope that this is a prophecy of the *long, long continuance* and *endurance* of the building which shall be superimposed on the foundation thus laid.

Dr. Faust, as the representative of the Miyagi Girls' School, in his address, used as a sort of text the case of the Egyptian

Phoenix, which, after having burned itself, rose from the ashes of its former self more beautiful than it was before. He said: "So I pray that the new building which is here being erected over the ashes of the old one, may be phoenix-like in character—still more beautiful than the old one, and *not meet* with the same fate, at least until five hundred years have passed away."

And the writer is sure that he gave expression to a sentiment which was in the hearts of all who were present. The corner stone, which is nakayama ishi, a kind of sand-stone, quarried in this part of Japan, holds a metallic box, containing the names and number of the Board of Foreign Missions, of the Board of Directors, School officers, teachers, Building Committee, architect and contractor, copies of the local papers, some coins, and last but not least, a copy of the Bible, and hymn book. And what is interesting, the contents of the corner stone of the old building which were fairly well preserved.

The service of the corner stone laying was in charge of Prof. Igarashi, Dean of the Middle School Department. President Schneder was the chief functionary. Dr. Demura, Vice President of North Japan College, read the Scriptures and had the introductory prayer. The Governor of the prefecture, unable to be present, sent



his representative who spoke words of congratulation; Rev. Chikuhara Akiho, President of Tohoku Classis, spoke in behalf of that body, and Dr. Faust, represented the Miyagi Girls' School. The service closed with the doxology and the benediction by the writer.

The new building which is to be of brick and finished concrete—really a fire-proof building—is being built on the old foundations; and with the exception of the chapel, is of about the same dimensions as the former. In form nearly the same kind of structure, except that instead of a peaked roof it will be flat, or nearly so, in order to make every part of the building accessible in case of fire.

The dormitory, which the fire also destroyed, is in process of rebuilding. Before another full year shall have passed away, we hope to be able to report, God willing, a restored North Japan school building. My esteemed friend and brother, Dr. Schneder, who for two years has been carrying the burden of the disaster of the fire, and that of bringing about the restoration now in progress, deserves to be heartily congratulated by all his friends in Japan and America.

J. P. MOORE.

*Sendai, Japan.*

### Field Day at Tohoku Gakuin

NEAR the end of May in connection with the 35th Anniversary of our school a Field Day was held in which both college and preparatory departments joined. This is usually an annual occurrence but for the last two years none was held on account of the destruction of our Middle School Building. Consequently this was my first opportunity of seeing our boys take part in anything of this nature and I was greatly surprised at the enthusiasm and ability they displayed. The students seemed so delighted and their spirit was so similar to that of a group of American school boys on such an occasion that I kept constantly forgetting that I was in Japan.

A committee of the students had arranged everything and an extremely interesting and well-balanced program it proved to be. No ordinary contest of skill or endurance was omitted. But one of the finest things about the whole affair was the fact that such a large number of boys took part. All the entries possible were encouraged for each event, and then the large groups were divided into heats. On the program were all of the usual races and stunts of an athletic meet in America:



FIELD DAY SPORTS, NORTH JAPAN COLLEGE, SENDAI, JAPAN

short dashes, longer runs, hurdles, relays, shot-put, javelin throw, broad and high jumps, pole vault, etc. It was an all day affair and probably not a happier day was spent by our students during the whole year.

But as I watched these boys and saw the great interest they took in American games, their ability in them and the happiness they derived from their participation in them, I could not help thinking what would be the results if we could give them a competent athletic instructor from home and suitable athletic equipment. One can scarcely estimate the great amount of good that might come from giving these Japanese boys a fine young American as a leader in their games. No

person at present on the faculty has been sufficiently trained to take up this work successfully, and yet it is so important. Possibly no other missionary on the field could exert a more telling influence. And as for athletic equipment you may see from the accompanying picture what we are up against. Our hurdles were all burned in the fire of two years ago and so the students with their unquenchable ardor drove stakes into the ground and tied pieces of paper ribbon between them, thus using to the best advantage whatever poor substitutes they were able to find. I would like to see this spirit rewarded.

Sendai, Japan.

A. D. SMITH.

### THIRTY-FIFTH ANNIVERSARY OF THE FOUNDING OF TOHOKU GAKUIN

**N**ORTH Japan College is thirty-five years old. In June 1886, Revs. W. E. Hoy and M. Oshikawa, seeing the need of trained leaders in the Christianization of the Tohoku, established a small Theological Training School, out in the northern part of the city of Sendai, in a little house on a small lot that is now a part of the grounds of the great Tohoku Imperial University Hospital. There were seven students and Mr. Hoy and Mr. Oshikawa were the only teachers.

The thirty-five years have brought wonderful changes. The experience of the years showed the need of a considerable period of thorough training if men were to be properly prepared to go out as Christian ministers and to continue to carry on their work successfully. The great need of Christian leaders in every walk of life came too to be realized. Instead of one small department the school now includes an Academy (Middle School Department), a College with Literary, Normal, and Commercial Courses, and two Theological Courses, one in which most of the instruction is in Japanese and the other, to which only college graduates are admitted, in which considerable English is used. The seven students have increased to over seven hundred and the two teachers to a staff of fifty.

Founders' Day is celebrated every year,

but special interest attached to the celebration this year, because of its being the thirty-fifth. But as the burnt buildings have not yet been replaced and there was no suitable place for a larger gathering, only students, teachers and some alumni and a few other friends took part.

The celebration took place on the 19th of May and was held in the large Nibancho Church which adjoins the Seminary Building and which is kindly loaned to us for daily chapel services. The teachers, students, and a few of the alumni resident in the city and nearby, more than filled the large church. Every seat in the main auditorium, the Sunday School rooms, and the gallery was filled and even the aisles had chairs and benches in them. It was an impressive sight to look onto the faces of so many fine young men and keenly wide awake boys.

A telegram from Dr. Hoy, now president of Huping College, Yochow, China, was read and Mr. Oshikawa, the other founder, now a member of the Japanese Diet, came from Tokyo and made the main address. He spoke of the struggles of the early days and of the advance made by the school since then. He paid eloquent tribute to the administrative ability and splendid Christian courage of Dr. Schneider as president of the school for the past twenty years and dwelt on the splen-



did record being made by the alumni as Christian ministers, as professors in the Imperial University, and other schools, and as doctors, lawyers and business men and on the fine Christian service being rendered by them.

Dr. Schneder read a carefully prepared statement of the work already accomplished by the alumni and other friends of the school in Japan and America toward the erection of the College Building and the rebuilding of the Academy (Middle School) Building. It gave great joy to all that he could announce the beginning of work on the Academy Building. The great need now is the long waited for College Building so that the 150 college students may have a home.

At the close of the thirty-fifth anniversary program a service was held to celebrate the completion of twenty-five years of service as a teacher of the school by Dr. Teizaburo Demura, dean of the College and Seminary. Dr. Demura is a graduate of both North Japan College and Seminary. He received his A. M. from Yale University in 1902 and his Ph. D. from Harvard University in 1912. He has been a teacher of the school since 1896 and dean since 1904, and is one of the most talented of the graduates of the school. A gift from teachers, students, alumni and other friends was given to him, the Demura Scholarship Fund was started and some friends presented an oil painting of Dr. Demura to the school.

At noon, the faculty, the board of directors, and some of the alumni sat down together at an anniversary dinner in the yard of President Schneder's residence. There was a fine dinner prepared by Mrs. Schneder and some of the other ladies and after the dinner there were a number of very interesting after-dinner speeches.

On the following day a very successful Field Day was held on the Academy Campus. The whole school assembled at eight o'clock in the morning on the Campus in front of the ruins of the Academy. The day's exercises began with the singing in English of "Jesus I live to Thee." As the seven hundred students, led by Prof. Nicodemus, on the saxophone, sang the wonderful words of this great hymn, it was an inspiring moment. The

temples and shrines still stand on the streets of the city and on the beautiful hills all around and the winning of Sendai and the Tohoku to love of Jesus is still a long hard task, but into the lives of these seven hundred young men is coming a new vision and a new purpose. That the Reformed Church is having so large a share in the training of these students and in their growing knowledge of Jesus in something that we can all rejoice in.

A very interesting program of athletic events followed, continuing from eight o'clock in the morning until four in the afternoon. There were 200, 400, 600, 800 and 1000 meter races, broad jump and high jump, pole vault and shot-put and all kinds of stunts. When late in the afternoon Dr. Schneder led the closing banzais students and teachers went home feeling tired and ready to rest the next day, but all feeling greatly encouraged by the two days' celebrations.

North Japan College is still the only Christian school for boys or men in the whole of Japan north of Tokyo. In the past thirty-five years it has grown to be one of the best known and most successful schools in the Tohoku. The woefully inadequate accommodations of the school, caused by the burning of the Academy Building two years ago and the consequent long delay in the erection of the College Building have been a great strain on the life and discipline of the school but with the help of God, Dr. Schneder and those associated with him have held the school splendidly together. The Academy Building has been begun and we hope in the near future to see the College Building begun. When these two buildings have been erected the school will have a home and will have even greater opportunities than before for usefulness in bringing in Christ's kingdom.

The Tohoku is ready for the gospel. The only place to which we can look for leaders in the work of winning the Tohoku for Christ is the North Japan College and Seminary. We thank God for the friends He has raised up for this work in America and Japan and we pray for a continuance and enlargement of that support. Sendai, Japan.

PAUL LAMBERT GERHARD.

### The Leaven is Working

AS I sit at my study window this Sunday morning I happen to notice the government girls' high school girls coming in our gate to attend Mrs. Schneder's Bible class. They number 38. They come with eager faces. Why do they come? Is there any special attraction? Is it curiosity to see the inside of a missionary's house? No, because they have been coming for so long that that novelty has worn off long ago. Do they expect a foreign lady's cake and tea? No, for none is served. Are they attracted in part by the hope of meeting young men here? No, because they never meet any here. Do they come because they are urged? No, for they are not urged. Many of them on the contrary are opposed. No, it is simply and solely to hear the truth of God from the Bible. That and that only is what they come for. It is beautiful, and is it not one more of the present-day, living evidences of Christianity?

Afterwards I go to church. After the service a young man comes up to me and reminds me that he is a North Japan College graduate. I remember him as one

of the rough, troublesome boys that we sometimes have to deal with, and of course he graduated without being baptized. He is now a teacher in an agricultural school way down in the southern part of Japan. I invite him to come to see me in the evening.

The conversation with him in the evening is very pleasant. He became an earnest Christian about a year after he left the school. In the small mountain town in which he now is teaching there is no church, no preaching. But he himself has felt that he must do something. He started Sunday-school work for the children of the town. Out of 600 children of school age he has gathered about 200, or one third of the whole number. A Christian man in the town, an old graduate of the Doshisha, gives his house for the purpose. The house has been greatly damaged by having so many children in it, but the owner does not mind. Rather he and his wife think it an honor to have their house injured for the sake of such a good cause. One of the sympathizers in the Sunday-school work is the wife of the principal of the agricul-

*(Continued on Page 420)*



THREE BELGIAN STUDENTS FOR THE MINISTRY OUR CHURCH IS SUPPORTING IN THE THEOLOGICAL COLLEGE OF THE FREE CHURCH OF THE CANTON OF VAUD AT LAUSANNE, SWITZERLAND



## HUPING

So far as we can recall only the June number of *Huping*, a monthly issued in the interest of Huping College, came to our office. We are glad to greet this new visitor. It is four pages in size, one of them is printed in English and three in Chinese text. From this interesting monthly we cull several articles which we know will be read with special delight by all our readers. One of them we surmise is from the pen of Dr. Hoy, at least, it has all the flavor of Dr. Hoy's poetic style.



GRADUATES (1921), HUPING COLLEGE

### A Parting Word to the Class of '21

*Hearty congratulation to you!*

For years you have lived, studied, played, and worshipped together, within this campus, with most of us; for years you have worked with us and not infrequently taken the lead in managing and pushing on the various activities both inside and outside the college. A little reflection on the part you took in them convinces us that you have been very important to the success we have won. This alone would make us miss you very much in the coming semesters, to say nothing of the unpleasant breaking of our association, through which the deep friendship between us has been made possible. But time and space can never affect our friendship much if you would only keep in touch with us through correspondence and occasional visits to the Alma Mater. So wherever you may go after your graduation, please remember that we are constantly soliciting the same

inspiration and encouragement you have been giving us in various connections, and the manifold activities of the Alma Mater always need your support.

Again, it is said that "a student everywhere represents his college." You are supposed to have received all the instruction, training and inspiration that this college can give. By your words and deeds, people will not only judge what kind of men you are, but aptly pass opinions about the kind of school you were once in. You will be the representatives of Huping whether you will it or not. May the Lord help you to so live in society that wherever you go and whatever you do you will be true to the test, giving honor and glory to your Alma Mater and your Master!

### Geology Research by Geology Class

To learn things practically, one must observe with his own eyes, otherwise he cannot realize things which he learned. For this very reason, Prof. Bachman proposed that the geology class should take a trip to Tao-Lin, a district which is suitable for the study of geology whereby the members of that class might realize things which they see outside from the studies in their books, thus making their study practical. Owing to the unsuitable weather, this proposal was not carried out until last Thursday morning.

Day dawned upon Huping, and the beams of the summer sun, smiling away the past night, shone upon the shining window panes. All the members of the geology class, their preparation finished, marched away from the east gate of Huping, with a traveling bag upon every one's shoulder, towards the Yochow Station, for catching the 8 o'clock train to Wu Li Pai, the station nearest Tao Lin.

During this trip, they investigated many rocky hills, especially the red-sandstones. They brought back with them many specimens, which will be a great help to those who study geology after them. And there is no doubt that this trip for geological study will be always remembered, and the members who joined this trip will also be thanked by those who receive the help of specimens which they brought back with so much trouble.

PAN WEN YUEN.

## Summer Conference at Hand; Be Prepared!

The value of students' conferences during vacations is rapidly receiving recognition in China, and, consequently, the number of such conferences is increasing at a surprising rate. Here the student-leaders of various colleges and schools meet together under the leadership of men of great learning, high standing and rich experience. The inspiration and new ideas that the leaders get from these conferences make them better equipped for managing and advancing the school activities.

For the last few years our college has been sending delegates to these conferences, and they manifested the good they secured in their works. Last year, our college was chosen as the place for holding the Liang Hu (Hunan-Hupeh) Students' Summer Conference. We were cheerfully preparing to entertain the delegates of the different schools in these two provinces, when the tragic accident in our college and the political unrest in Hunan rendered it impossible to hold the conference. At the end of the last spring conference at Changsha, the conference announced that the coming summer conference will be held in our college again. Another offer of opportunity to our Y. M. C. A. for service!

Now the opportunity is come, and we've got to do something for the leaders to be sent by our sister schools. Don't think that we can not do anything for them, and that we have to make good what we lack in comfort by hospitality, as the Medieval inns did to the travellers. On the contrary, we can give a considerable amount of satisfaction to them if all of you, large and small, would do your part to support the Y. M. C. A. While money is not everything, the Y. M. C. A. does need some money to make the service satisfactory. Let all give some financial help to it when it asks for it; and the Y. M. C. A. will in turn show your hospitality to the delegates, making them come here happily, stay here happily, and go home happily!

## Our Busy Dr. Adams

June 5, 1921.

Dear Friends:

This week we had a great athletic meet in Yochow. The first one ever held here. All the schools in the District could compete. Girls as well as boys. There were probably one thousand students taking part, and about ten thousand spectators. The General and the Magistrate took an active part, and were present for the full two days. Judges came down from Changsha, and the whole affair was conducted just as in the west, and all by the Chinese themselves. All went well until the last event, when the normal school students ran off with a flag which did not belong to them. They would not listen to reason, and when an officer took the flag from them they surrounded him, and even struck him and tore the flag away. Then they went to the Educational building and smashed windows, doors, etc. But an officer went off on horseback and had troops surround them. Many people think the students are the saviours of China, but there is only One Saviour, and we are praying that they may know Him, and learn His spirit.

The boys of the Lakeside Schools showed up splendidly. They carried off most of the prizes, and showed an excellent spirit. The girls of the Girls' Schools paraded and gave exhibitions of drill, etc.

June 30, 1921.

This is as far as I got! till now.

Have had a good many interesting operations lately. This morning we began at six and went on till nine with an amputation of the breast; then had some other work to finish on emergency before breakfast. Have had quite a few cancer cases. They seem to come in groups! Then we had a group of gunshot cases. One abdominal case got off very lightly, but another died. One man was shot from the right side, and the bullet went through lung and liver, and where the heart should have been, but this lucky man happened to have his heart on the wrong side, which was the right side for him sure enough! Had to remove the splintered ribs, but he is doing well. Another man was kicked in the face with a horse, while another got it



in the face also from a fall from a cliff, and had an awful fight for life, but having tremendous vitality he simply refused to die, and came around all right in spite of all our prognostications. Another man fell off a bridge. Another just came with a piece of his skull shot off, and the brain coming out.

The weather has been cool nearly all Spring—only a few hot days, but much rainy weather. Now, we will be getting it hot.

The folks are going up to Shenchow for Mission meeting. Some have gone already, as there are other meetings in Changsha. I am not going, as someone has to remain here to look after things.

Yours in service,  
W. F. ADAMS.

Yochow City, China.



### MISS EMMA M. SCHWEIGERT, ALLAHABAD, INDIA

It was my special privilege to deliver the address at the Farewell Service of Miss Schweigert, held in Calvary Reformed Church, Philadelphia, on Sunday, August 7, Rev. F. H. Fisher, pastor. She will labor under the Board of Foreign Missions of the Presbyterian Church. Before sailing she wrote: "I pray I may be all you told us a missionary should be to serve the Master best. I go to India with certain ideals—those I am going to live true to—with a passion for service—that passion I pray may ever increase. But I must have the prayers of all. I trust I shall be included on the prayer list of the Reformed missionaries. Only in the armor of prayer can I go forth."

### BOOK REVIEWS

*The Gospel and the Plow.* By Sam Higginbottom. The Macmillan Company, New York. Price \$1.25.

The title reflects the contents of this most useful book. It is an exaltation of the agricultural side in the spread of the Gospel of Jesus. We all know that this age has produced no greater champion of this phase of missionary effort than the author. He has exemplified to the Christian Church the rich results accruing to the cause of missions by carrying out a carefully wrought-out program of agriculture. This volume contains the lectures Mr. Higginbottom delivered at Princeton Seminary. It is in every way worthy of a careful reading.

*The Near Side of the Mexican Question.* By Jay S. Stowell, M. A. George H. Doran Company, Publishers, New York. Price \$1.50 net.

This book is the result of a careful study of the Mexican problems, after the writer had spent several years in Mexico and on the Mexican border. It presents in clear, concise lan-

guage the social, political and religious condition of the people. One cannot help but be impressed with the fact that our nation is closely allied to this near-neighbor and that the future of Mexico is very intimately related to our own social, economic and spiritual progress. We can commend this book as reliable and suitable for mission study classes.

*Laborers Together.* By Margaret M. Lackey. Published by Fleming H. Revell Company, New York City.

This small book of one hundred and twenty-six very interesting pages, containing a number of good illustrations, has been prepared by the author for the study of the missionary field of the Southern Baptists in China. This denomination may well be humbly happy over their success, and confident of great things for the future in this field. This little book makes interesting reading for anyone, but is especially intended for information and inspiration for the "Partners" in the homeland, whose prayers and efforts hold up the hands and sustain the strength of the workers abroad.

*People of Africa.* By Edith A. How, B. A. The Macmillan Co., New York.

This is a most attractive little booklet of 64 pages, with six finely colored illustrations. It is an English publication, for it also bears the imprint of the Society for Promoting Christian Knowledge. There are eight brief chapters, giving very interesting information about the people who live in the Dark Continent. Children will find this pamphlet, with limp cloth binding, most helpful, and we could wish for it a wide distribution.

*The Gist of Swedenborg.* Compiled by Julian K. Smyth and William F. Wunsch. Publishers, J. B. Lippincott Company, Philadelphia.

This neat volume is published by the Trustees of the Iungerich Publication Fund, which was created by the late L. C. Iungerich, of Philadelphia. There is a brief biography given of Emanuel Swedenborg, who was born at Stockholm in 1688. He was a prolific writer, the author of many books, and the compilers have given us the cream of his writings in these pages.

*Russia in the Shadows.* By H. G. Wells. Illustrated. George H. Doran Company, New York, Publishers. Price \$1.50.

There are few writers, at the present time, whose books are so eagerly sought as those that emanate from the fertile brain of Mr. Wells. He has a style all his own and he grasps his subject with a grip that makes one feel he knows what he is writing about. The very title would seem to indicate, however, that it is very difficult to discern the signs of the times in this unhappy country. He believes that the present government is the only possible one, that the United States should hold out a helping hand, and that this is the only hope for Russia.

*American Red Cross Work Among the French People.* By Fisher Ames, Jr. The Macmillan Company, Publishers, New York. Price \$2.00.

This is the last of a series of exceptionally valuable books issued by the Macmillan Company under the auspices of the American Red Cross. The author pays high tribute to the French people in the Introduction, which is followed by sixteen chapters of a highly illuminating character. From the very beginning of the Great War the heart of America went out to France, for it was recognized that her people were in the very throes of hellish forces. While the author portrays in vivid colors the fine work of the Red Cross he also affords the reader a real insight into the havoc wrought by the war. The influence of the kind offices of America in time of need will linger in the memory of the generations to come.

*Mutual Interests of Labor and Capital.* By George Wilder Cartwright, Los Angeles, Cal.

As the author declares in the preface, this little volume aims to bring capital and labor to a better understanding with each other. There is much of sound wisdom in what is here written, and if the "Square Deal" will be applied to every relation in public and private life, we can confidently hope that goodwill will soon pervade every sphere of life.

## An Explanation and an Apology

For some months the Editors of THE OUTLOOK OF MISSIONS have been trying to locate the blame for the mistakes that have been annoying them very much, and they are glad to report that they have found out where the trouble lies. Of course, it is not the fault of the Editors that the subscribers do not receive their copies in good condition and on time. Neither dare we blame the printer, nor the Postal authorities. But the explanation is that we know the cause of the trouble and that it will be remedied in the course of a few months. Subscribers who do not receive their copies for which they have paid will do us a great favor by reporting the same to us. ADDRESS: THE OUTLOOK OF MISSIONS, Fifteenth and Race streets, Philadelphia. The apology is that we are very sorry that any subscribers should have been deprived of the monthly visits of THE OUTLOOK OF MISSIONS, and we hope to make all reasonable amends in the future. Give us your sympathy, and send us more subscribers.

(Continued from Page 416)

tural school, who happens to be a graduate of our Miyagi Girls' School, and who gets some of the Sunday-school literature sent out from the Girl's School and gives it to him. All this is only another of the many evidences that the leaven is working in Japan—steadily, surely.

Sendai, Japan.

DAVID B. SCHNEDER.

THE OUTLOOK OF MISSIONS  
CIRCULATION 14,100



# Woman's Missionary Society

EDITOR, MRS. EDWIN W. LENTZ, 311 MARKET STREET, BANGOR, PA.

## Who Shall Pay the Bill?

**WE** HAVE watched the assembling of men, women and young people, during the summer months, at centers of inspiration. At this time they have returned to their homes. No one can tell who has caught the vision of service or who will become new timber in building the Kingdom of God. Each summer yields its quota of men and women who develop leadership. The force of the training, however, which the majority have received is not lost, but becomes a sustaining factor in the development of new plans and purposes in their home congregation.

All children educated by the State do not become scholars, all delegates sent to conferences do not become leaders in church; but that is no reason for either the State or the Church to curtail the op-

portunity. In the development of both the political and religious life an intelligent majority is as important as gifted and highly trained leaders. For that reason it would seem that each congregation should provide a certain percentage of its budget to be used in sending its young people to summer schools and conferences. Before the establishment of the Public School system, opportunities for an education depended largely upon the desire and ability of the parents to pay for it. The Church is working in that past epoch today. There is no uniform system or policy. Congregations and organizations may happen to send delegates one year and not the next. It all depends upon the desire and ability to pay for the undertaking. Some congregations have been disappointed and have therefore discontinued the practice. There is no reason for a congregation to yield to its disappoint-



CLASS STUDYING "THE KINGDOM AND THE NATIONS" AT FREDERICK CONFERENCE.  
MISS CARRIE M. KERSCHNER, TEACHER

ment over what they consider a poor return of service. A policy of sending delegates each year will in time develop both leaders and followers in a congregation.

### The Child—Our Second Chance

A writing pad is on the table: a sheet, white and clean, is waiting for a sermon, a story, a song or a poem. Likewise a child is standing before the world waiting for the touch which shall make him a John or a Judas.

Before me I see little Leo, blue-eyed and light-haired, shy, beautiful—a strange-looking child among his dark-skinned Italian brothers and sisters. His mother, arrested in the process of kneading the batch of dough, says: "Leo has a devil; they say all the blue-eyed ones have."

What will give Leo his chance to become a Christian citizen?

I walk down the street of our Italian town on the night of the "bigga day" and little Joseph lies kicking and screaming in the middle of the pavement, because he cannot have the blue balloon in his hand instead of tied to his arm to keep it from going up to the sky.

Does little Joseph's mother know how to train her numerous offspring in the obedience which will lead to Christian citizenship?

Some time ago I called on Dominic's mother and said: "Dominic has not been in Sunday School lately. What is the matter?" In the presence of Dominic she said: "If I had only lied when the priest came, but I told him Dominic had been going to the English Sunday School, and you should have seen the priest. He struck his fist that the table shook, and said: 'All your children buried in the Catholic cemetery must be taken up unless Dominic stops going to the English Sunday School.' If I had only lied and said he was sick."

Will Dominic get the principles of truth and justice in his home?

These examples can be multiplied indefinitely and are evidences of the lack of a Christian standard in the homes of our

new Americans. The church cannot entrust the training of these children to their parents, if it expects them to grow into Christian citizens. The inability "to bring up the child" is not confined to new Americans, but exists in many homes where both parents are members of the Reformed Church. Fortunate, indeed, is any child—whether new or Colonial American—whose life is stamped with the principles of truth, love, obedience, justice and service.

At present no congregation is using over five per cent. of its budget for Christian educational purposes, and very few are using that amount. Let us look at our congregational budget to see what percentage goes into the preparation for the Church of the future.

Why should this appeal appear in the department of the Woman's Missionary Society, you ask? Is the Woman's Missionary Society responsible for this work also? We answer: Does not the mother prepare the food and the father provide the means to secure it?

On that principle we believe it rests largely with the women to push the propaganda of a definite budget for training leaders for the children.

We should like congregations to consider the advantages which would come through the establishment of a policy which will provide for the training of volunteer workers to lead mission bands and mothers' meetings; to teach and organize the Sunday School, prepare pageants, etc.

We appreciate the difficulties which stand in the way of setting aside a certain percentage of the budget to train volunteer workers, but we also appreciate the difficulties which have developed from our old system.

The Church is disturbed because the young people are motoring, dancing and speeding their life away. It looks as though the energy in the near future will be needed to "Rescue the Perishing," and we ask, is it not wiser to put our energies into "How Firm a Foundation?"

The children of today are our second chance; shall a few dollars stand in the way of an attempt to start them aright?





PUPILS IN SHENCHOWFU GIRLS' SCHOOL

### A Prayer Chain in China

THE feeling of kinship which developed between the Adams' children and the Mercersburg Academy community during the furlough of Dr. Adams and his family, of Yochow, China, while the Adams' family were the guests of the Mercersburg Academy, resulted in establishing a prayer chain in China for the children of Trinity Reformed Church, Detroit, Michigan, of which Rev. Frederick W. Bald is the pastor.

Rev. and Mrs. Bald occupied the manse of historic Trinity Reformed Church, Mercersburg, during the period of Dr. Adams' furlough and it was at this time that the Adams' children and Mrs. Bald became great friends. After returning to China, little Ruth Adams asked Mrs. Bald, who had moved to Detroit, to send the names of the children of Trinity Reformed Sunday School to her. It is with the permission of Mrs. Bald that we publish a portion of a letter from Dr. Adams, which speaks of the unique prayer chain in China.

"Your letter to Ruth with the names of the children arrived, and I made a copy of them in our hospital 'prayer-book' and numbered them consecutively, beginning with the younger ones. Every morning at 8.00 o'clock I have a prayer meeting with our hospital leaders—the doctor and trained nurses. We are trying to perform the priestly office as well as we may. From Exodus 28, we copy Aaron with the names on his shoulders and breast by placing or "presenting" before the Lord our list of patients, helpers, Chinese officials, missionaries, etc. We have the Reformed Church Almanac, with the ministers'

names, and a world-atlas of missions, and we present these all before the Lord every time we meet. Now the one hundred and fifty names are added to our list. We want to pray the Lord's prayer of John 17, for the time is surely at hand for its fulfillment."

Dr. Adams at the beginning of his letter refers to the list of names as having been sent to Ruth. Ruth is the fourth daughter of Dr. and Mrs. Adams, aged about nine years. The letter was dated June 22. At that time, Mrs. Adams and the children were at Kuling to escape the unhealthy summer weather of Yochow.

Dr. Adams says of his children: "We want the children to learn and gain power in prayer. If any of the children in the Detroit Sunday School care to write and tell us about themselves and the work, we will be glad to hear from them; it would make our praying for them more definite. On leaving the children at Kuling I asked them to try writing out some prayers, and I enclose the first one that has come from Ruth."

### NOTES

Mrs. C. M. Livingood and Miss Laura Snyder, of Womelsdorf, Pa., attended the Foreign Missions Conference at Northfield, in July.

\* \* \*

We recently looked at an interesting group of photographs. They were the newly appointed missionaries of the W. A. B. Home Mission Society. Of the fifteen young women, eleven were photographed in cap and gown.

\* \* \*

The prayer on the Prayer Calendar for the month of October was written by Mrs. Edward F. Evemeyer.

\* \* \*

The third baby—a little girl—Isabell Rhoads Schaffner, arrived at the summer home of Rev. and Mrs. Paul F. Schaffner, Karuizawa, Japan, July 13.

\* \* \*

President Omwake, of Ursinus College, Collegeville, Pa., gave the address of welcome to the two hundred delegates who had assembled for the opening night of the Missionary Conference at Collegeville. He

drew attention to the College Missionary flag, which occupies a permanent place of honor on the right of the platform. The flag consists of a red cross on a white field—the field white unto the harvest. The twenty blue stars at the base represent the volunteers, the twelve red stars clustered about the cross, the missionaries on the field, and the five gold stars at the top those who have passed to their reward.

### Distinguished Party Sailing for Orient

Accompanying Mr. and Mrs. John D. Rockefeller, Jr., and a party of officials of the Rockefeller Foundation and the China Education Commission of the Foreign Missions Conference, Miss Mabel Cratty, executive of the National Board of the Young Women's Christian Associations, will pay a four months' visit to the Young Women's Christian Associations of the Orient, sailing from Vancouver August 18. Enroute to the Pacific Coast Miss Cratty will stop in Milwaukee August 12 and will leave for St. Paul the following day. In St. Paul she will meet Mary Woolley, president of Mt. Holyoke College, who will join the party. Mrs. Rockefeller is a member of the National Board of the Y. W. C. A. and Miss Margaret Burton, connected with the China Education Commission, is head of the department of conferences and conventions, National Board of the Y. W. C. A.

Miss Cratty has been general secretary of the National Board of the Y. W. C. A. since 1906 and has steered this organization of nearly 600,000 members through the war and reconstruction. About 10,000 girls and young women—members of the Y. W. C. A. in China and Japan await her arrival. The party are expecting to sail from the Orient homeward bound November 19th.

### A Well Merited Honor

*Missions*—The Baptist Monthly Magazine says, "The Northern Baptist Convention at Des Moines has set a precedent for all the denominations by electing a woman as president for the ensuing year. The woman thus distinguished is Mrs. Helen Barrett Montgomery, one of the foremost Christian missionary leaders of

her generation, and one whom all delight to honor. No name is more widely known, no speaker more welcome on any platform. Our denomination recognizes in part what it owes to her inspiring personality and inventive genius. It is especially fitting that at the completion of the jubilee of the Woman's Foreign Mission Society, its president should be given another presidency, the highest in the denomination's gift, in token of the esteem, confidence and affection of Northern Baptists."

### A Noble Resolve

"I will look about  
In my purchases,  
In my home affairs,  
In my amusements,  
In my luxuries,  
For the opportunity to do without  
for Jesus' sake."

"What I die seized of I  
leave to others.  
What I spend judiciously  
I enjoy.  
What I give to charity  
I take with me."  
(Selected and contributed by  
Miss Mary J. Emig, York, Pa.)

### The Missionary and the Sacred Snake

The incidents of the snake killing happened shortly after Miss B. Catherine Pifer had moved into her new home at Kita Arai, Nagasaki Mura, Japan. She says, "A few days after I took possession, I looked out into my yard where I heard a great commotion. The front of the lot has a hedge of tea shrub and my first impression was that all the children of the neighborhood had gathered in my front yard. I soon saw that a snake was fast in the tea shrubs. The crowd and commotion increased and I saw that my tea hedge was suffering, that many limbs were being broken from the stocks, so I ventured out and found a very large snake entangled in the tea stocks or brush. The boys with a bamboo pole were teasing and tormenting the snake most shamefully. The head and tail of the snake were so twisted up in the thickets that it could not get away. One of the boys put a pole down near the middle of the snake and then gave it a



twist, while the other boys had fine sticks and put them into its mouth whenever she put her tongue out. This torture was amusement for the children.

I saw immediately that the snake was so injured that it could not be of use. (These snakes are said to be harmless and splendid rat catchers, and thus valuable to the farmer.) I begged the boys to kill it, but they said, "No, we do not kill snakes." But, thought I, the snake will die, she may crawl into some undesirable place as the wall of a house—so as a missionary I proceeded and made an end to the snake, and soon was ready to believe she had made an end to my influence.

The snake measured over eight feet. Her skin was a brownish yellow, or old gold, over which was a black net of octagonal meshes. I never saw anything like it. The snake was said to be holy, and so a consultation took place. I was obliged to bury the snake on my ground.

I then went to all the villagers and made my apology for killing the so-called sacred rat catcher. They said the sacred rat catcher was ten feet in length, so I tried to get them to believe that this was a different one that I killed, as it was only eight feet in length, but in this I did not succeed.

The incident occurred quite near their great festival day and this increased their displeasure. I plead that I was merciful and pitied the suffering snake. (This, of course, was truth, yet I must confess that I should have desired to see the snake killed even though it had not been wounded and tormented.)

The policeman made his appearance soon after I was reported to have unmercifully murdered the snake. I told him all about it. He was a young man and knew a little about the Christian teaching, so he said that I was to be admired for putting the snake out of its misery, that a snake was a hateful worm and that the law could not take hold of anyone who killed, at any place, or time, a snake that was at large. This snake being on my lot and wounded so that it could not live, he considered my brave act one of kindness and mercy.

I shall think twice before I kill a snake again in Japan.

### Bethel Community Center

Bethel Community House, located at 1914 South Sixth Street, Philadelphia, and situated in a Jewish settlement, is the center of our Jewish work, under the care of the Woman's Missionary Society of General Synod.

The W. M. S. of Philadelphia Classis was challenged to foster this Mission and keep in close touch with the workers and work, and report to the W. M. S. G. S. from time to time as to its needs. The challenge was accepted and three committees were appointed and are at work. They are as follows: Advisory, Property and Social Committees.

The workers, Rev. Immanuel Gitel and wife, formerly Rebecca Forman and Miss Ida Peltz, live in the house at 1914 S. Sixth Street and expect to carry on their work from that center.

Mrs. Gitel works among the girls from seven to sixteen years of age. The program mapped out by Mrs. Gitel for the fall is to continue her Sunday School, her sewing classes for the small as well as the large girls and she is planning to organize Mothers' Sewing Classes also. The Junior and Senior Scout work will go on as usual. The Queen Esther Circle is composed of Hebrew Christian girls. A room is being fitted up for the use of this Circle, by the members of Messiah Reformed Church, of which Rev. E. J. LaRose is the pastor, and our workers are members.

Miss Peltz has charge of the kindergarten work. A beautiful and large room in that building has been given over for this important work, and it is to be furnished by the W. M. S. of Philadelphia Classis. Miss Peltz also assists Mrs. Gitel in all the work heretofore mentioned.

Rev. Mr. Gitel will give his time mostly to boys' work and gradually lead up to the work among men. He expects to have a Senior and Junior Troop of Boy Scouts, a manual training class, a story hour, and in time hopes to have gymnasium classes. Mr. Gitel is looking ahead to the time when he will have a Bible Class, night school and a class in citizenship.

These workers have much calling to do and they go into churches, when they are invited, sometimes under the auspices of a Woman's Missionary Society or a Bible

Class, telling their story and presenting their cause, thus interesting the people in their work.

Dear friends, this is a big program. These workers have their trials and discouragements, and there are obstacles to overcome. They need our help in sympathy and prayer. *Let us pray* that as

they tell the story of the Messiah to their people, how He came to save them, as well as us, from sin, was a willing sacrifice on the cross, and is now at the right hand of God interceding, they too, may hear the call as did Saul of Tarsus, and come saying, "Lord, what wilt thou have me to do?"

MRS. R. C. ZARTMAN.

## JESUS THE LIGHT OF THE WORLD

FLORENCE C. EYEMEYER

WHEN one has seven months to tour around the world, it becomes a selective process, indeed, to order one's itinerary so as to get the most comprehensive understanding of each country. Twenty-five days in China seem short, yet with expert guides, every possible convenience, every comfort available, progress is facilitated, and it is quite amazing what can be accomplished when maximum use is made of the time.

China is so vast that to be respected in any opinion concerning this immense country, statements should be safeguarded by saying, this is China as I saw it. For one could hear a thousand facts about China, and all of them correct, but each from a different condition, a different section, or a different viewpoint. Hence we counted ourselves fortunate in being able to see and study such a varied China—probing back into Canton in the south, from Hong Kong, several times at Shanghai, then approaching its real vastness from the north through Korea and Manchuria. The desolation of the fearful famine district was traversed, unspeakable and terribly realistic, especially at Tientsin. After some days in that city, which is the pinnacle of things Chinese, the walled city of Pekin, we again came into the territory where sights of water and growing things rejuvenated the weary watch the eyes had maintained for long days through that perishing waste of land.

It was Nanking at last. As we looked out on the broad bosom of the river, we knew that course in which we gazed was the way our own missionaries went to reach Yochow as they set out on the Yangtse River. Nanking, the bulwark of union Christian mission work was the scene of a curious incident. During our

stay here an eclipse of the moon occurred. To the uninitiated understanding of the masses it meant the visitation of evil spirits upon their heads. To escape this, yelling, beating of drums and many kinds of hideous noises were made to afford them protection.

How pitiful is such ignorance! This conception of science and many pathetic practices are buttressed behind the wall of Chinese religions. His view of the social order and of science cannot be altered until his religious belief is changed. This fact is a concretely gripping one throughout the pagan world.

This is only one of hundreds such experiences that come under the observation of the Christian traveler. And it helps him to give a "reason for the faith that is within him." One may think he knows why he is Christian before he invades the pagan world, but thousands of reasons take form with a clarity of conviction that sends him home to his native land seeing himself in a world setting that cannot ever after be thrown off.

Out of this Nanking incident comes the consideration that the development of science belongs to Jesus Christ. The first missionaries in response to the command "go teach," began establishing schools. In Roman Catholic days they were called monasteries and nunneries; today they are colleges and universities, middle schools and kindergartens. The advance guard of Protestantism has always been the Christian school with the Christian teacher bearing the torch of knowledge. From the earliest days in our own land, the youth have been gathered into schools where they have been taught to unlock the powers of the world which God gave to mankind over which to have dominion. For the



powers of nature were created to serve man, not to shackle him.

Dr. Isaac Headland, so long and so prominently connected with Pekin life, declares: "Scientists tell us that our civilization is the result of our science; I answer, yes, largely. But our science is a result of our gospel, and hence our civilization is only a synonym of our gospel of Jesus Christ. Trace this thought to a last analysis, and we have a railroad train, a trolley car, a telegraph, a telephone, a phonograph, a watch in your pocket, a filling in your tooth, glasses on your eyes, and all the great machinery-filled mills which it has required thought to produce, and thought and intelligence to operate. The Gospel, the Church and the School have given us these things. The phenomenon of the skies was not understood because these poor deluded masses have not had the opportunity or else have resisted the influence of the light which would set them free.

"Non-Christian people have written books about stars and the planets, but they never made an astronomy. The non-Christian people have studied about rocks but they have never made a geology. The non-Christian people have studied flowers, but they have never made a botany. The non-Christian people have written books on the human system, but they have never made a physiology, a science of medicine, a science of dentistry. Every science whether natural or applied, that the world has today, has been made by a man that has been *developed* by the gospel of Jesus Christ." As Dr. Headland further states: "Observe that I did not say: By a man who *believes* in the gospel of Jesus Christ, for there are many men who have been developed by Christian Schools, or in schools originally established by Christian men, who seem to think it an evidence of bigness or broadness to try to pick to pieces the shell from which they were hatched."

The story was told me in India of a prominent American touring the world that, while in the city of Calcutta during an eclipse of the sun, he saw, too, a strange spectacle which burdens the very soul of Christian eyes, seeing these things face to face. For days before the event, the streets were crowded with pilgrims on their way



MRS. EVEMEYER AT A CONFUCIAN TEMPLE  
Visited by the President of China every  
New Year.

to the sacred bathing ghats, where they hoped to worship and bathe in the Hoogly River below the Ganges, during the time of the eclipse, expecting thereby to ward off evil. When at last the fateful hour of darkness arrived, thousands of natives thronged the sacred waters, terrorized by the eclipse and making a great clamor because they feared a great power of evil in the form of a snake was about to swallow the sun-god. As this sight was viewed from the heights of the Y. M. C. A. building in the city, it was a terrible witness to the evidence of heathenish superstition. But at the same time a group of native Christians singing at a meeting in the distance wafted the blessed declaration:

"The whole world was lost in the darkness  
of sin;

The Light of the world is Jesus."

It is said that the effect was thrilling! For India's spiritual darkness, like China's and other Christless nations, is due solely to the eclipse of Jesus, the Light of the world, made by heathenism in the hearts of benighted millions. Memory brings them in motion picture as I saw them—oh, the pathos of the countless numbers of black, brown, yellow and white faces! Volumes of incidents could be related. Oh, truly this is what is meant by the burden of souls. One can have a fragmentary feeling with the Master as He looked with compassion upon the multitudes. If we are truly Christian it is impossible to escape neither the compassion compelled by facts, nor the responsibility that the teaching of Jesus brings.

How does it affect you who read these lines? If these things be true, and having seen with my own eyes I speak with earnest conviction, shall we live on the same, or shall our schools of Christianity receive more of our thought and support? Does our work in China make a new pull on your interest? Do you believe the whole world is looking to America to push the great program of God? Put on the armor of good works, the fall work is calling you.

## Literature Chat

CARRIE M. KERSCHNER

### "Survey to Service"

In the space allotted to us for these "Chats" we endeavor to supplement the material provided in the *Outline* with additional workable suggestions, always keeping in mind the woman who, with her numerous household duties, has a limited time to give to preparation of the chapter.

*Advertise your Missionary Meetings.* Have you a Poster Committee? The duty of this committee, which can serve for the entire book, will be to prepare the posters advertising your next meeting. The "posteress" can also meet with the leader while she is preparing her lesson and work out her suggestions for posters. Picture posters for Chapter II can be made with cut-outs from *The Mentor*, January,

1921, and *The National Geographic* will add to your supply. "Use your eyes," says Gertrude Schultz. Never give statistics unless they are on a chart. Make statistical posters for this chapter from your American volume, *Interchurch World Survey* on Porto Rico, page 139; Santo Domingo and Haiti, pages 142, 143; Alaska, page 125, and Cuba, pages 137, 138.

*From Survey to Service* contains many beautiful expressions you will want to remember. Try a rollcall, responding with sentences such as "Missions bring sanitation, morality and intelligent faith;" the last sentence in paragraph two on page 31, etc.

At the time this "Chat" is being written the World's African Convention is in session in New York City. Are we doing everything we can in our community so the negro need not "fight his way" as the Potentate declared in his opening address? The American negro situation is discussed on pages 85-101 of your *American Survey*.

Interdenominational "Suggestions for Programs" for *Survey to Service* can be secured for 15c each, by writing to Carrie M. Kerschner, Room 408, Reformed Church Building, 15th and Race Streets, Philadelphia, Pa.

### Chapter III

Do not be discouraged if your entire society does not care to study the book. Have a separate class, say 10, 12 or even a less number in an ideal environment which we are told is a "bright, cheery, well-ventilated room, with your feet under the table." Study the book, with your Bibles as *THE Reference Book*, putting its message just where it fits. Give an assignment that makes at least one member of the class search the Scriptures. Then arrange your monthly Missionary Society program, using the knowledge you have acquired in your Mission Study Class, according to the program outline suggestions.

We believe this plan will do more to arouse general interest in mission study than by simply studying the book in your regular meeting. Not time enough? Tithe your time!



With Chapter IV use the leaflet "Migrant Workers" contained in the Program Packet. (Y. W. M. A. should use this leaflet with Chapter V.) Also use "Migrant Groups," page 103, American Volume Interchurch Survey.

The August 1921 *Missionary Review of the World* contains splendid supplemental material for your talk "The Lumber Jacks" (page 595). You do want the publication of this magazine to be continued! Do you not? Then subscribe quickly, sending the necessary \$2.50 to Mrs. L. L. Anewalt, 814 Walnut Street, Allentown, Pa.

(By all means save the cover of the August number for a picture poster when you begin the study of "The Kingdom and the Nations," in March.

*Will the Synodical Secretaries of Literature please send their orders for Synodical exhibits as soon as possible?*

### Conference Song

(Tune—*Suwanee River*)

BY MRS. C. C. BOST

Down in our bright and sunny Southland,  
We gather here,  
Here hear the precious words of wisdom  
We'll cherish all the year.  
Here come our consecrated workers  
Giving their best,  
Striving to better wrong conditions  
And heal the world's unrest.

#### CHORUS

Moments fly on golden pinions  
At our conference dear,  
Here we make needed preparation  
For work the coming year.

### A Suggested Outline for Leaders of Young Women's Bible Classes

*The Girl That Is To Be:*

The Girl Beautiful (physical)  
The Girl and her Bible  
The Girl and her Bureau  
The Girl and her Ballot  
The Girl and her Business  
The Girl and her Beau  
The Girl, the Bride to Be  
The Girl Beautiful (the Ideal Girl)

Among the characters used to illustrate

the lessons are Ruth, Esther, Deborah, Rebacca, Lydia, etc.

Ed.—The above is an undeveloped outline which leaders of young women's Bible classes may find helpful. This outline formed the basis for the Young Women's Bible Class at Nehpawlin, Pa., taught by Mrs. George Hooper Ferris, of Philadelphia. This is published with the permission of Mrs. Ferris.

## Young Woman's Missionary Auxiliary

MRS. J. EDWARD OMWAKE, SECRETARY

### Where Do You Stand?

"The Way of the Crowd," is the title of Chapter II in "Playing Square With Tomorrow." *Key-verses*: Phil. 4: 1: "Stand fast in the Lord, my dearly beloved." Matt. 28: 20: "Lo, I am with you alway."

Make a poster showing how the path of service cuts squarely across the path of self-interest. Along the path of self-interest may be placed: my time, my ease, my comfort, my pleasures, my mode of dress, my friendships, my race prejudices, my personal feeling towards people that are "different." Self-destruction the result of such a course. In the path of service put self-denial, the opportunity that lies in the "chance contact," the importance of cultivating the *seeing* eye, the *hearing* ear, and the *understanding*, *sympathetic* heart, the example of Jesus, the companionship of Jesus, the commendation of Jesus. Self-preservation the result, realizing fully that "to give is to live."

Find time to have some girl give in her own words "The Story of the Three Hebrew Children."

Another fine instance of purpose and fidelity is shown in Daniel, Chap. VI.

While the girls sit with bowed heads have some one read in low tones the beautiful prayer-hymn No. 716, in the old "Reformed Church Hymnal."

"We should like to stand out in our schools and colleges and young people's gatherings everywhere for standards that

(Continued on Page 430)

## A PRESENT-DAY CHALLENGE

MRS. F. M. CRESSMAN

WHEN our attention is brought to the Phoebe Deaconess Home and Training School, we are so apt to picture this noble Christian institution as "the place where the old folks can have a home when deprived of their own, with the deaconess to take care of them; and then when the deaconess is qualified through this practical training, she is sent out—wherever she is needed." This, however, is a wrong impression. I wish I could picture to the reader the true life of a deaconess. It is not as I heard it expressed, "the work to take up when not qualified for any other profession," but to the contrary, she must be qualified—physically, intellectually and morally before she can take up the work of a deaconess.

The deaconess' work had its inception years ago in Germany, when a few women offered to devote their life to practical nursing. Through this work she came in contact with the very home life of the family, and her usefulness soon branched out into parish work. Thus the work has continued to develop in its scope, until now it is facing one of the widest fields of service. Even though the deaconess' work is just in its infancy in our Reformed Church, we cannot put aside the fact that the demand for her service is much larger than can be supplied.

The Phoebe Deaconess Home and Training School is situated beautifully on an elevation, on West Turner Street, Allentown, Pa., overlooking the valley of Cedar Creek. There are two deaconesses in training at the present time: Miss Sara Olweiler, Elizabethtown, Pa., who has completed one year's work, and Miss Clara Ohlinger, Reading, Pa., who has completed two years' work.

The required course of a deaconess covers three years. The age limit is 18 to 38 years. After the applicant for deaconess work is admitted she is on probation the first three months, at the end of which time, if she has met the requirements she is admitted as a member of the Home. Henceforth she is provided her room, board, clothing, study books and five dollars a month, to use at her own discretion. Ministers are the educational instructors,

and several doctors instruct along medical lines. She is also given four months' training in a recognized hospital. After her graduation, or ordination as a deaconess, she may accept a call to a church as pastor's assistant. Here, her field of service is wide and varied. She may be called to a community to do organization work, and now there is a new field opening for her services—religious education. On the whole, the field of service for a deaconess is tremendous and wonderful, and wherever she serves she is a blessing. If for some reason or other, her services are no longer required, or perchance sickness overtake her, she is always welcomed home and taken care of at the Deaconess Home, because she is one of the family.

As stated before, the calls for deaconesses cannot be supplied with the few in training. Rev. F. H. Moyer, the Superintendent of the Home, has calls for sixteen deaconesses now, and only two in training to be sent out, and as the religious educational work develops, many more will be needed. Some time ago the School Board offered to our Federation of Churches, one-half school day a week to give the children religious instruction. But the church could not see its way clear to take advantage of this opportunity, because there were no trained leaders for this line of work. The deaconess is trained just along this line. Where are our young, energetic, Christian women who are looking around and planning for a great and noble life-work? Young women of the Reformed Church, give your earnest prayerful thought to this phase of Christian work. Respond to the call of a deaconess and surely your life will be blessed and a blessing to others!  
*Allentown, Pa.*

(Continued from Page 429)  
are high and clean—but what will *They* say!"

Dare to be a Daniel! "Remember that God is stronger than *They*." "The best argument for Christianity is a Christian."  
*"Whatever goes, whatever stays,  
Lo, I am with thee all the days."*



## The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

### Program for "Feast of Lights" Day in October

In this program such material only is purposely selected so as to be in reach of all.

1. Hymn—"There's a Friend for Little Children."
2. Responsive Readings from Scripture—Matt. 19: 13-15; Lk. 2: 22-52.
3. Prayer for the World's Non-Christian Childhood.
4. Recitation—"One Little Star." No. 280, from "The Primary and Junior Hymnal" (Adapt by saying *Light* instead of *star*) by four *Lights of the Way*.
5. Paper—"Christian Childhood and Motherhood."—To be prepared and read by some mother of the congregation.
6. Reading by a Mother—"The Teacher" with adaptations—found on title page of *Reformed Church Messenger* of July 21, 1921.
7. Hymn—"Little Lights Are Shining"—No. 177, Primary Hymnal.
8. Paper—"Non-Christian Childhood and Motherhood"—by a worker.
9. Recitation—"Seek the Little Wanderers"—No. 170, Primary Hymnal, by three *Lamplighters*.
10. Present each child of "Mission Light" age with a small colored candle, lighted if deemed feasible.
11. Offering and enrollment.

### An Eskimo Village, Illustrating Chapter III of "Stay-at-Home Journeys"

1. *A Background of Mountains.* Cut a jagged edge on thick cardboard. Cover the cardboard with white crepe paper. Cover the jagged edge with cotton. Paste a support to one side of the mountain to make it stand up.
2. *Igloos.* Make a creamy paste of corn starch and water. Heat an equal bulk of salt as you took of cornstarch in a skillet to the highest temperature you can

without scorching it. Pour the creamy paste over the salt, mix and work to a smooth consistency. Spread a layer of this paste over hemispherical strainers.

Paper igloos can be made out of three circular strips of strong white paper. By a little study you can paste them together into hemispherical form. Joints between the blocks of ice can be marked on with ink.

Again, cotton pasted over the half-shell of a coconut will do very well for an igloo. Entrances to all igloos can readily be made of cotton.

3. *Sleds.* Cut out of cardboard. For runners fold a strip of cardboard at right angles to the body of the sled. For a carrying board, cut out a rectangular piece of cardboard of about same width as the sled and of any length desired. Fold rectangle one-half inch from one end. Paste this folded over end on the top of the sled, so that the carrying board will extend upward and backward, making an angle of 30° with the horizontal.

4. *Dogs.* Cut two-legged dogs out of cardboard. Paste two dogs together along the upper part of their bodies. Bend their legs apart and the two dogs pasted together will stand up on four legs as one dog.

5. *People.* Cut out of cardboard. Pencil faces on them and dress in cotton.

6. *Church.* In every Eskimo village there ought to be a little red church. Make one out of cardboard, that your Eskimo village will surely have a church.

Artificial snow over all will produce a good effect. A high pole should be planted near every igloo. It should have canoes and bundles of dried fish cut out of paper, tied near its top.

### An Active Literature Secretary

Mrs. Joseph M. Levy, of Somerset, Pa., through the Local Secretaries of Literature, made a special drive to observe OUTLOOK OF MISSIONS WEEK. The result was the largest number of new subscribers in Pittsburgh Synod. She adds: "In my own society, St. Paul's Church, Mrs. A. B. Groff helped to secure 55 New Subscribers."



### The Woman's Missionary Society of the Second Reformed Church of Dayton, Ohio

For some time the women of the Second Reformed Church of Dayton, Ohio, had under consideration the organization of a Woman's Missionary Society. On the last Sunday of November, 1920, the new society was finally organized under the leadership of Rev. A. Lohman, supply pastor at that time. Thirty-eight women joined immediately. It was decided to hold the Charter membership roll open until the March meeting, and when it closed we numbered sixty-one members.

Since January we have held regular monthly meetings and conformed with all rules and regulations of a live society. In April we were admitted into the Cincinnati Classical. Our Society has been a blessing to the members and a great power for good in our church.

AMELIA HOFACKER.

There was a child went forth every day,  
And the first object that he looked upon,  
that object he *became*,  
And that object became part of him for  
the day or a certain part of the day  
Or for many years or stretching cycles of  
years.

—Walt Whitman.

### Wilson Jingles

MARY JANE SPERLING  
Wilson Conference

Wilson truly is a beautiful place,  
The trees and grass take up most of the  
space.

But—

The country life is the life for us.

We love it, we love it.

There is nothing in the world that ranks  
Above it, above it.

We went to classes all the live-long day,  
We are bright and gay, laughing care  
away.

We are the delegates, bright and fair,  
Breathing the purest and loveliest air.

We rose each morning at the hour of six,  
Our faces to wash and our hair to fix.

We betook ourselves at the hour of seven  
To the "prayer group" held in Room 11.  
Of course we had to have something to eat,  
So at 7.30 in the dining room we took our  
seats.

Did we have good seats?

You just bet—

It was the flies and mosquitoes that made  
us fret.

The "Silence" bell rang at 10.30 o'clock,  
Which meant that all talking in the rooms  
must stop.





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Headquarters: Fifteenth and Race Streets, Philadelphia, Pa.

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I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

*For the Board of Foreign Missions.*

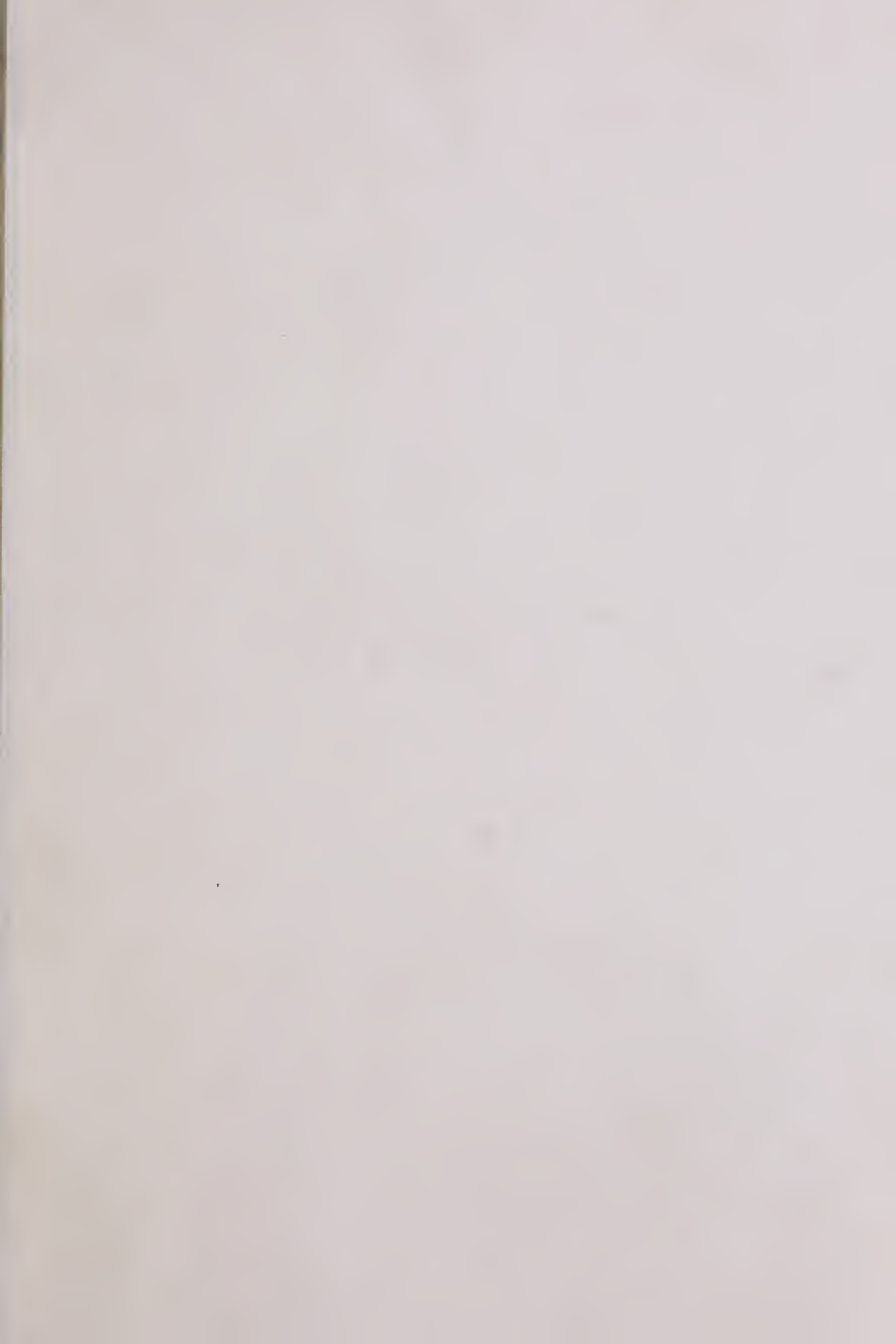
I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

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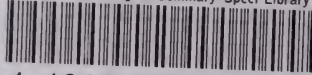
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